

MORAL EDUCATION IN ISLAMIC SOCIETY
AS IDEALLY CONCEIVED

BY
BESHEER MOHAMMAD OSMAN HAGELTOM

Thesis presented for the Degree of
Doctor of Philosophy, University of Edinburgh

1975



foundation of a just and a stable society where there is a lasting harmony between the individual and society and where the freedom and rights of the individual and of society are to be equally recognized without any mutual opposition. Let us now see what is the nature of the Islamic society, that is, what is the social order which will favour and stimulate the growth of the morally educated individual. In other words, what kind of society do we visualize in which moral education takes place and in which the morally educated individual will be able to play his part effectively without being frustrated by adverse social conditions.

The Nature and Purpose of the Universe and Man's Place in it.

When we speak about the nature of any society, it is of vital importance to know its beliefs as to the nature and purpose of the universe and man's status in it. Gibb says:

"... The kind of society that a community builds for itself depends fundamentally on its beliefs as to the nature and purpose of the universe and the place of the human soul within it. This is familiar enough doctrine and is reiterated from Christian pulpits week after week. But Islam is possibly the only religion which has constantly and consistently aimed to build up a society on this principle. The prime instrument of this purpose is law."⁽¹⁾

(1) Gibb, H.A.R., Modern Trends in Islam, p.87.

mined by God.

Having said this, we can rightly turn to the second problem with which ethics deals and that is, what is right and wrong in matters of conduct? Here there are the questions of moral principles and how they are justified, and there are the questions of applying moral rules to particular cases, including the questions of the limitations of and possible exceptions to the general rules. We have seen how Islam provides moral principles and accounts for their exceptions. And, indeed, there is room for moral understanding and for the justification of these moral principles because after all it is a mistake to say that Islam brings completely remote duties to man and asks him to understand and apply them. By enforcing some duties and adding new ones, Islam should have influence on ethics simply because it has included the truth provided by ethical philosophers, in their attempt to justify moral principles, and this can be shown.

Happiness has a place in Islam, but it is the happiness which follows the observance of the law laid down by God. It is physical as well as mental, artistic as well as spiritual; it relates to the individual as well as to the group, nation and humanity as a whole. All these different types of happiness are not conceived by Islam as antagonistic to one another but mutually coherent and harmonious. It is therefore objective and can be measured, unlike Mill's happiness and Hume's general liking for humanity.

Kant's Categorical Imperative is in fact God's Law. God has determined its form and it is entitled to obedience solely

in virtue of being His law. Indeed, moral goodness is nothing other than absolute and willing submission to the law of God. Kant's Categorical Imperative, interpreted in this way, can be based on rational as well as genuine utilitarian grounds.

No doubt, human reason is capable, within certain limits, of distinguishing right from wrong, and every individual has been endowed with it in some degree. Similarly the knowledge of good and evil is, to some extent, intuitive because human conscience instinctively feels uneasy in the presence of evil. But all these are not sufficient by themselves to be taken as an authoritative and reliable source of our knowledge of moral values, because our knowledge will remain imperfect, biased, limited to certain fields, distorted and contradictory, and there will be a variety of interpretations. I believe that Islam can provide us with the commonly agreed and objectively accepted standard which has been eluding us.

But more important is that Islam provides the influence as far as moral discipline is concerned. It provides objectivity, integration, and the drive and power to sustain them. This is connected to ethics in the sense that disciplinary problems of education, training and persuasion must be there to enable the individual to know and to induce him to do what is right. The individual thus has to be intellectually and practically disciplined. In other words, the individual has to apply reason to ethics together with an attempt to develop a character which responds to his judgement of right and wrong. In the next chapter, I shall try to show how the teachings of Islam contribute to the development of such a character.

CHAPTER THREE

THE CONTRIBUTION OF AL-'IBĀDĀT OR THE PRACTICAL
DUTIES OF ISLAM TO MORAL EDUCATION

In the previous chapter I have dealt with Islamic morality, its main features and how it can be justified. This can be considered as a main aspect of intellectual discipline which helps the individual to apply reason to ethics and so enables him to find a convincing justification for moral rules. It also helps the individual to find a solution for a moral situation in which there is no direct rule. But, in addition to this, and perhaps more important, is the practical discipline which helps the individual to develop a character which responds to his judgement of right and wrong. In this chapter, I shall try to assess the contribution of al-'ibādāt or the practical duties of Islam to the development of such a character.

Importance of Practical Discipline

To say that morality is concerned with what there are reasons for doing or not doing is only the start of the story. The most important part of the story is to stress the importance of practical discipline. Aristotle says:

"It is not, however, a popular line to take, most men preferring theory to practice under the impression that arguing about morals proves them to be philosophers, and that in this way they will turn out to be fine characters."⁽¹⁾

(1) Aristotle: Op.cit., p.48.

Aristotle believes that for the acquisition of virtue, theoretical knowledge is of little value; it is the repeated performance of moral actions that produces virtue. He says that those who prefer theory to practice are like those who listen to what the doctor says but they carry out none of his orders and so their bodies will never respond to treatment.

Aristotle was not alone in stressing the importance of moral practice. In modern times, Niblet, the editor of 'Moral Education in a Changing Society', says:

"Learning really to act by the spirit of the rules instead of merely learning to act by rule involves insight and intelligence at all stages of growth from infancy upwards. And insight requires practice in feeling into situations; merely learning about literature, or religion, or science or morality will provide no nourishment for moral living in this or any other day."⁽¹⁾

It is true that moral understanding and insight cannot be in a vacuum; they develop when there is involvement in actual situations. These situations may allow the individual to preserve his morals and apply what he already has, but they may also help him to acquire new morals.

John Wilson also has something to say here:

"(Moral arguments) fail (to be effective)
because we too often treat them either as

(1) Niblet, W.R., Moral Education in a Changing Society, p.10.

arguments about fact and logic, or as excuses to express our own emotions. We fail to create contexts, and to follow general principles, designed to elucidate just what it is that we feel and why: and to elucidate how we see other people, ourselves, and the world in general. ... And it is one of the marks of such failure that we often try to pretend that morality is something other than it is, something which is easier to do."⁽¹⁾

John Wilson's rules of procedure in connection with morality are that we must be logical, know the facts, use words correctly, be aware of our own or other people's feelings, desires and interests, and count other people as our equals. He calls for contexts which enable us to obey these rules of procedure. According to him such contexts are a kind of test to enable us to understand each other, learn from each other, and live in harmony with each other. Although to him the question of what contexts actually enable us best to obey these rules of procedure is an open one, I believe that the mere recognition of such contexts shows the importance of practical involvement in morality. Without this practical involvement, practical discipline will be of very little or no value at all. Contact with people in different situations helps us to follow general principles, particularly if we believe that morality is a regulative system and that the chief function of a moral principle

(1) Wilson, John, op.cit., p.50

is to regulate conduct. This is because the human being, unlike the animal, is not only subject to control but also, in suitable circumstances, able to control other human beings and himself, provided he is able to say what it is that controls his conduct.

Al-Ghazālī, trying to stress the importance of effort and exercising discipline in morality, says:

"For example, if anyone wishes to acquire for his mind the virtue of generosity (al-jūd), he should take pains to engage in some action that is generous, such as giving away some particular thing that he possesses. And he should not cease to be interested in this giving until he has fully entered into the spirit of it and has actually become generous."⁽¹⁾

To justify this he says:

"Understand that the purpose of putting forth effort and of exercising discipline in commendable actions is the perfection of the soul (takmil an-nafs), to sanctify it and to purify it by the correction of its dispositions ...

... If the soul is perfected and purified it will improve the deeds of the body, so that they too will become commendable. And conversely, if the impressions that are

(1) Al-Ghazālī, op.cit., p.50.

given to the soul by the body are wholesome they will put the soul in a favourable state, and the dispositions will tend to become agreeable. Therefore the way to purify the soul is to make habitual those actions which are completely pure, having in view that when this has become a custom by means of frequent repetition, then the state that has been produced in the soul will become constant. Thus the desired actions will have become necessary, for the new state of the soul will demand them. They will have become a natural habit, and the good deed that was difficult at first will prove to be a lightsome task."⁽¹⁾

Al-Ghazālī undoubtedly believes that al-‘ibādāt are outstanding forms of commendable actions. He calls, therefore, for putting forth genuine effort and exercising discipline in them. He says:

"The longer we live and the more we practise al-‘ibādāt, reward (from God) becomes more generous, the soul becomes purer and morals stronger and more stable; for the purpose of al-‘ibādāt is to wield an influence over the heart and this influence is manifest whenever al-‘ibādāt are frequently and continuously

(1) Al-Ghazālī, Mizān al-‘Amal, p.70-71.

exercised."⁽¹⁾

Al-Ghazālī therefore calls for the engagement in actions that are good, for this is the way to purify the soul and correct the dispositions. Of all good actions and exercising disciplines al-‘ibādāt are the most important because they influence the heart and strengthen belief in God. This consequently forms good dispositions from which good behaviour smoothly flows.

What has been said above supports the argument that it does not follow if a person knows moral rules and theories which justify them that he will act rightly. That is true but first it depends on the meaning we give to ethical statements and how we are going to justify them. If we take them to have no cognitive meaning and that they just express our approval or disapproval, then perhaps it will be difficult to say that right conduct is formed by a knowledge of moral rules and theories which justify them. But if they have cognitive meaning and their justification can go deep into social and religious foundations, then we can say that right conduct can be guided by moral rules and theories which justify them. Moral rules and theories which justify them do not shape right conduct but they can sharpen our sensitivity to moral problems. Right conduct is brought about by a decision formed by the individual himself. Theoretical knowledge, intellectual or moral, is a necessary condition of forming this decision. Religion, I believe, provides the sufficient condition. That is why "knowledge" in Socrates' statement "virtue is knowledge"

(1) Al-Ghazālī, op.cit., p.51.

is best interpreted in my view to mean not only theoretical knowledge, but the ability to form a moral decision and carry it out. Islam helps to develop this practical ability to do what is right and avoid what is bad, by creating the right sort of disposition. If this disposition is well established, then right actions can easily flow from it.

As I have said in the first part of the second chapter, strong belief in God acts as a source of this disposition; and for this healthy temper of mind to remain fixed and unchangeable, the Muslim must always be working very hard in order to strengthen his belief in God. In Islam al-'ibādāt or different forms of worshipping God are the foundation of the practical discipline which contributes quite effectively to moral developments. Al-'ibādāt have a double function. For the good Muslim they are a true manifestation of his strong belief in God and an effective means of preserving the right sort of disposition; and at the same time they help the Muslim to strengthen his belief in God. So when I speak about practical discipline in the Islamic society, I am mainly referring to al-'ibādāt. These are prayer, az-zakāt, or the poor tax, fasting and Hajj or pilgrimage to Mecca. They are the pillars of Islam and so they are obligatory on all Muslims. But worship or 'ibāda in Islam has a wider meaning which includes everything a Muslim says or does provided what he says or does is preceded by a clear intention of worshipping God. God says: (51:56)

"I have only created Jin and men, that
they may worship me."

In fact everything we do is 'ibāda in the sense that it is an

expression of the serious purpose behind creation, which is to do what pleases God. Prayer, the poor tax or az-zakāt, fasting and Hajj are only outstanding and defined aspects of 'ibāda.

When a Muslim performs these practical duties enthusiastically and sincerely, the society benefits a great deal from that, for he will be able to perform good actions, that flow from the internal state of his soul. In any society envy, telling lies, back-biting, being cruel to parents, etc., are mischievous and can destroy social life and the ties of human brotherhood; yet those who exercise them are not usually punished by law. It is here that Islam, through its practical duties, can strengthen in the individual a healthy temper of mind that refrains from indulging in such harmful deeds. Moreover, the Arabs, because of the teachings of Islam, underwent a change of values, from killing their young daughters, for instance, they have come to place their highest value on Allah, hope, love and trust in life, despite the fact that the economic state remained the same. This change comprises a re-orientation of inner disposition and attitude, it is not a matter only of verbal assent or theoretical opinion but of felt valuation, of deeply held conviction.

The process of moral growth is the process of ordering and checking the many responses, standards, attitudes and values which may come into play at any one moment, but more important it also involves a reinforcement of higher values and weakening of lower ones. The practical duties of Islam cultivate an element of valuation which is intended to represent a disposition towards moral behaviour. This process of valuation is mainly a disposition towards action and it involves feeling,

It is true that Islam has clearly defined the nature and purpose of the universe and man's place in it, and all this comes under one universal theory from which stems the treatment of all matters in the society.

(a) The nature and purpose of the universe

Islam has one universal theory which covers the universe, life and humanity. In this theory Islam sums up all its beliefs its laws, its modes of worship and work. The treatment of all matters stems from this theory, so that each question is not dealt with on an individual basis, nor is every problem treated in isolation from all other problems. A knowledge of this theory is necessary to the faith of Islam, because it enables us to understand its principles and beliefs and to relate the particular to the general; it enables us also to study with understanding its characteristics and its aims. So the best way of understanding the nature of the Islamic society is to know this theory before going on to study its views on politics or economics or social relationships or moral education. For such questions as these cannot be genuinely understood except in the light of this theory. Here I shall only be concerned with the basic elements of this theory.

The relation between the Creator and His creation is to be found in the Active Will from which all creation came. The Qur'an says: (36:82)

"Verily, when He intends a thing, His
command is 'Be', and it is."

There is no mediating power of any kind between the Creator and

emotion and effort, A man's real values reveal themselves in the persistence, force and time he allows to his various modes of behaviour. Let us now see the nature of the practical duties of Islam and how they can educate the individual's emotions, initiate him into effort and persistence and guide the time he allows to his various forms of behaviour. In other words, how the practical duties of Islam contribute to develop a character which responds to the individual's judgement of right and wrong.

Prayer or As-Salāt

Prayer is the most important form of worshipping God. It demonstrates very clearly the overlordship, power and sovereignty of God and man's total helplessness. It educates the individuals and guides them to righteous deeds in society. That is why all the Prophets established it and asked their peoples to perform it. Consider what the Qur'ān says about Abraham: (21:72-73)

"And We bestowed on him (Abraham) Isaac and as an additional gift, Jacob, and We made righteous men of every one (of them). And We made them leaders, guiding (men) by our Command, and We sent them inspiration to do good deeds and to establish regular prayers and to practise regular charity; and they constantly worshipped Us (and Us only)."

When God addressed Moses He said: (20:14)

"Verily, I am God: there is no God but I: so worship Me (only), and establish

regular prayer for celebrating my praise."

It is reported in the Qur'ān that the Angels asked Mary to perform prayers: (3:43)

"O Mary, worship your Lord devoutly:
prostrate yourself, and bow low down (in
prayer) with those who bow down."

It is also mentioned in the Qur'ān that Jesus said: (19:31)

"And He has made me blessed wherever I
be and has enjoined on me prayer and az-
zakāt as long as I live."

The Prophet Mohammad was asked to establish prayer before his message began and that prayer was a preparation for the weighty message that he was going to receive. The Qur'ān says: (73:2-5)

"Stand (for prayer) by night - but not all
night - half of it, or a little less, or a
little more; and recite the Qur'ān in slow,
measured rhythmic tones; soon shall We send
down to you a weighty message."

The Qur'ān also reports that Luqmān advised his son first of all to establish prayer: (31:17)

"O my son, establish regular prayer, enjoin
what is just and forbid what is wrong ..."

So prayer is the first practical 'ibāda that God has required from His servants to perform. Prayer is always mentioned, in the Qur'ān, either before or after clear injunctions that call for enjoining good and practising charity.

In Islam prayer occupies an outstanding place and so it is prescribed five times a day. Then there is Friday prayer

which is also obligatory upon all adult males. It is always held in the mosque at noon under the direction of a leader imām. Before the prayer the imām delivers two speeches the theme of which must always be about the current affairs of the society. The speeches depict the wrong conduct of the Muslims, criticise it and indicate the righteous way which they should follow. There is also a special Salāt to celebrate the two great festivals of the year, that which marks the end of Ramadān ('īd al-fitr) and that of 'īd al-adhā which coincides with the sacrifices of the pilgrims at Mecca. There are also sunna or nafl prayers which are optional and which usually precede or follow the obligatory prayers. Of all optional prayers tahajjud prayer is the most important and it usually takes place in the last portion of the night. The word comes from hajada meaning he remained wakeful in the night.

All these prayers are performed by the Muslims, facing in the direction of the gibla, that is to say of Mecca, and in a state of physical purity, tahāra. Before every salāt there must be ablution, wadū', of the hands, mouth, nose, face, arms up to the elbow, rubbing of the head and ears and of the feet including the ankles. This tahāra is destroyed by sleep, the needs of nature and conjugal relations etc. Ablution is not only to clean physically certain parts of the body, because if this is the sole purpose of ablution, then any other form of cleaning these parts may be employed. The main task of ablution is to wash out all the sins committed by these parts of the body. Ablution in this way prepares the Muslim for a fresh moral start and acts as a spiritual introduction to

prayer.

Each prayer opens with takbīr or repetition of Allāh akbar, meaning Allah is the greatest; next comes the recitation of the first sūra, al-Fātiha, followed by a group of Qur'ānic verses, the number of which is determined by the ability and devotion of the worshipper. There is a certain number of rak'a in each prayer, and a rak'a resolves itself into inclinations of the body rukū' and complete prostration sujūd, the forehead touching the ground.

Having given a brief description of salāt, let us now deal with it in some detail under the following headings: obligatory prayer, congregational prayer and tahajjud prayer.

Obligatory Prayer:

Islam has prescribed five times of prayer, in which every day the worshipper stands humbly before God. These are at stated times and not merely when it occurs to anyone to stand before his God. The Qur'ān says: (4:103)

"Prayers are enjoined on believers at
stated times."

The Muslims are urged to keep up prayer at the stated times, and God warns those who are lazy and neglectful of their prayers. The Qur'ān says: (107:4-5)

"Woe to the worshippers who are neglectful
of their prayers."

The ordinance of prayer is therefore strictly regulated and so there is a prayer in the morning before sunrise (fajr); another just after mid-day (zuhr); a third in the afternoon

('asr); a fourth at sunset (maghrib) and a fifth before going to bed ('ishā). It comprises two to four rak'a according to the type of prayer. There are four rak'a in zuhr, 'asr and 'ishā, three in maghrib and two in fajr.

Prayer is the first daily work of a Muslim and it is also his last work of the day. Thus Islam requires that in all the varying conditions through which the Muslim has to pass, his spirit should be in touch with the Divine Spirit. Even when he is very busy, he should still be able to disengage himself from all worldly occupations for a short while and bow down to God in the prayer. The object in view in this arrangement is clearly that man should feel the Divine Presence under all conditions, so that while he is doing his daily work, God should still be nearest to his heart. As such prayer becomes the source of moral energy for the Muslim and safeguards that all that he does between the prayers is also 'ibāda.

Congregational Prayer or Salāt al-Jamā'a

The obligatory prayers can be performed at home, in the mosque or anywhere else and it is highly preferable to be in congregation, jamā'a. The Qur'ān says: (4:102)

"When you (O apostle) are with them,
standing to lead them in prayer, let
one party of them stand up (in prayer)
with you, taking their arms with them.
When they finish their prostrations,
let them take their position in the
rear and let the other party who have

not yet prayed come up and let them
pray with you ..."

The above verse shows that the importance attached to congregational prayer is so great that even when facing the enemy in the battlefield, Muslims are required to perform their prayer in congregation. The Prophet says:

"I Swear by Him, in Whose Hands is my soul, I had almost determined that I should order that wood is to be collected, then I should order that a call is to be announced for prayer, then I should order a man to lead the prayer, then I should go to the people who have absented themselves (from congregational prayer) and burn their houses on them."⁽¹⁾

The Prophet also says:

"There are not three people, either in the town or in the village, among whom prayer is not performed in congregation but the devil will surely overcome them; so stick to the congregation for the wolf eats the one that has strayed away from the folk."⁽²⁾

(1) Bukhari

(2) Mishkat al-Masābīh

The Prophet also says:

"Prayer performed in congregation excels
the prayer performed alone by twenty-seven
degrees." (1)

In Islam prayer is fundamentally a congregational service which has an important educational purpose. It has, in addition to the development of the spiritual side of the Muslim, some social and moral objectives. First, the gathering of all people living in the same vicinity five times daily in the mosque, is a great help to the establishment of healthy social relations, the gathering becomes bigger in the Friday prayer and still more extensive in the 'id gatherings. But the jamā'a prayer not only promotes social relations, but diminishes social differences. In the congregational prayer, all Muslims stand shoulder to shoulder before God, the rich along with the poor, the white man along with his black brother; and the rich man standing in a back row puts his head, when prostrating himself to God, at the feet of a poor man standing in the front row.

In the congregational prayer there is an opportunity for the Muslims who meet five times a day to discuss matters that concern them, to advise each other and to enjoin together what is good and forbid together what is evil. They learn, through congregational prayer, to be united as if they are one body, because as Ibn Mas'ūd said:

"The Messenger of Allah used to touch our
shoulders at the time of prayer, and used

(1) Bukhārī.

to say: 'Keep straight and do not be uneven, for in that case your hearts would disagree. Let those from among you who are possessed of understanding and wisdom, stand nearest to me, then those who are nearest to them, then those who are next to them, then those who are next to them.'"(1)

Moreover, whenever we respond to the call for the congregational prayers, we are really actively giving response to the call of duty and conscience because between these congregational prayers the Muslims will be spiritually and morally saturated to the extent that they will hurry up to do good, as-sālihāt. This will really give them life in this world for they will be living nor merely existing like animals, and it will give them life in the hereafter, where they will live eternally in Paradise. This is exactly the life which God wants for us because He says: (8:24)

"O you who believe, give your response to God and His Apostle when He calls you to that which will give you life."

Congregational prayers are intended, among other things, to put into practice the theoretical teachings of equality and human brotherhood for which Islam stands, because however forcibly Islam may have preached theoretically moral judgements including human equality and the fraternity of the Muslim community, all this would have ended in mere talk had it not

(1) Mishkāt al-Masābīh

been translated into the everyday life through the institution of five daily congregational prayers.

At-tahajjud Prayer or Prayer in the Later Part of the Night

Apart from the five obligatory prayers of the day, there are some others known as sunna or nafl prayers. These prayers are optional and they precede or follow the obligatory prayers. Those who perform them regularly intend to strengthen their belief in God, show gratitude to Him and endeavour to be better moral beings. Of all nafl prayers, tahajjud is the most important. From the Qur'ān and the practice of the Prophet, it is evident that tahajjud occupies the most vital place among all non-obligatory prayers. The Qur'ān says: (17:79)

"And during a part of the night forsake
sleep by prayer, beyond what is incumbent on
you; perhaps your Lord will raise you to a
position of great glory."

And (73:6)

"Truly the rising by night is the most potent
for governing (the soul), and most suitable
for (framing) the word (of prayer and praise)."

To rise from bed in the later part of the night and get prepared for prayer is extremely difficult; but as it is a suitable time for contemplation and a powerful means of controlling the soul, the Muslims are urged to do it. The Prophet himself was advised by God to offer tahajjud, more or less, during the later half of the night. The Qur'ān says: (73:2-5)

"Stand (for prayer) by night, but not

all night - half of it, or a little less, or a little more; and recite the Qur'ān in slow, measured rhythmic tones. Soon shall We send down to you a weighty message."

The aim was to impress upon the Prophet the fact that tahajjud would afford an excellent preparation for the task that lay ahead of him. It had the capacity to impart the rare strength needed for the successful accomplishment of his mission. The Muslim also has a message to give to his people and to the world and so he, too, needs this type of preparation through tahajjud. The Prophet says:

"Hold fast to the tahajjud for such has been the practice of the devoted servants of God before you. It will take you nearer to Him as it did in their case, and serve as an atonement for your sins and guard you against evil."⁽¹⁾

It was during tahajjud that the feet of the Prophet and his companions used to swell up because of long stretches of standing while reciting the Qur'ān. But as these teachings are not meant for the Prophet and his companions alone, but for all Muslims and at all times, the habit of tahajjud needs particularly to be cultivated diligently for its supreme importance among all optional prayers.

To forsake sleep in the later part of the night, to stand

(1) Bukhārī.

His creation, but from His universal and absolute Will proceed all existing things in proper order. So all creation, issuing as it does from one absolute, universal and active Will, forms an all-embracing unity in which each individual part is in harmonious order with the remainder. For example, the Qur'ān says: (36:40)

"It is necessary for the sun not to overtake the moon, nor the night to overturn the day: but each in (its own) orbit they revolve."

And Qur'ān: (41:10)

"And He set on the (earth) mountains standing firm, high above it, and bestowed blessings on the earth, and measured therein all things to give them nourishment in due proportion."

Accordingly, it is obvious that all creation must have a fundamental connection with the creative purpose and that the Will from which all creation finally proceeds, and by which it is continually sustained and ordered, is related to creation itself, thus only that Will can give to creation a coherence and a complete meaning.

Thus all creation has a common origin, a common providence and purpose, because it was deliberately produced by a single, absolute and comprehensive Will. Therefore it was suitably adapted, and ready for life in general and for man, the highest form of life, in particular. The Qur'ān says: (67:15)

"It is he who has laid the earth low for you, so walk about in its regions, and eat of its sustenance which He furnishes:

for a long time reciting long verses from the Qur'ān and pondering over their deep meaning, all this is an effective contribution to moral development. At-tahajjud is characteristically beneficial in the development of moral stamina, as a source of good behaviour and a guard against evil.

The dignified and respectful presence before God, the disciplined falling in line of the Muslims like slaves, and the carrying out by them of fixed movements in an orderly and systematic manner, everyday, provide them with continuous practical discipline. These movements are not an end in themselves because the Qur'ān says: (2:177)

"It is not righteous that you turn your faces towards East or West; but it is righteousness - to believe in God and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practise regular charity; to fulfil the covenant which you have made, and to be firm and patient in hardship and adversity and throughout all period of panic. Such are the people of truth, the God-fearing."

If the above description applies to righteous people, it is only because their sincere prayer reflects a genuine under-

standing of the Qur'ān and a true application of its moral teachings. The Qur'ān says: (7:170)

"As to those who hold fast by the Book and establish regular praying - never shall We suffer the reward of the righteous to perish."

When God describes the true believers, the description starts and ends by mentioning prayer. Consider this: (23:1-11)

"The believers must (eventually) win through - those who humble themselves in their prayers; who avoid vain talk; who are active in deeds of charity; who abstain from sex except with those joined to them in the marriage bond, or the captives whom their right hands possess for (in their case) they are free from blame. But those whose desires exceed those limits are transgressors; those who faithfully observe their trusts and their covenants, and who strictly guard their prayers - those will be the heirs who will inherit Paradise; they will dwell therein (for ever)."

Sincere prayer is the source of the above moral qualities, but also getting used to such moral behaviour is a help to keep regular prayer. Prayer, therefore, because it encompasses the work of the day, should forbid shameful and immoral deeds.

The Qur'ān says: (29:45)

"Recite what is sent of the Book by
revelation to you, and establish prayer:
for prayer restrains from shameful and
unjust deeds ... "

The fact that prayer restrains from shameful and unjust deeds
was realised long ago before Islam, by Madyan people. The
Qur'ān says: (11:45)

"They said: 'O Shu'ayb, does your prayer
command you that we leave off the worship
which our fathers practised, or that we
leave off doing what we like with our
property."

They did not want religion to interfere with their social and
economic affairs and so they did not wish to believe in prayer
which would restrain them from their unjust deeds.

The prayer that contributes to moral growth is the prayer
which exerts its influence over all the departments of life and
transforms the entire existence of a person into one of virtue
and good behaviour. It is the prayer that is performed with an
active awareness of the fact that God is present everywhere and
sees everything. If, however, it is argued that this is a
difficult thing to do always, the mere effort to keep it
permanently as a goal to be striven at with sincerity and
determination, will be a most splendid achievement and a most
effective contribution to moral growth.

Az-Zakāt or The Poor Tax and Alms

Az-zakāt is an obligatory tax distinct from voluntary charity, taken from the rich and given to those who need it. In the Qur'ān, az-zakāt is often mentioned simultaneously with prayer or as-salāt, and this indicates that it is equal to the latter in importance in the Islamic organisation of worship. Therefore, in one aspect it is a form of worship, and in another it is a social responsibility. It is payable at the rate of 2½ p.c. on all savings over which a year has passed. This means that it is over and above a man's living expenses and must be also over and above any debt or obligation.

Az-zakāt means purification and growth. It is a purification of the conscience and of the moral sense because it means paying the ordained due. It is a purification of the soul and the heart from the natural instinct of avarice and the disposition to love wealth. It is also a purification of the property itself because it means paying what is due on the property after it has been possessed legally. The Qur'ān says: (9:103)

"Of their property take alms so that
you may purify and sanctify them ..."

It is a fact that sins and crimes have their origin in the lust for wealth and power. Az-zakāt is a means for breaking the force of the lust for wealth by purifying the soul.

It also means spiritual growth and development. The Qur'ān says: (80:3)

"But what could tell you but that
perchance he might yazzakka or grow

(in spiritual understanding)."

When a man gives away his money generously to those who need it, he cannot but be purified, elevated and improved because of continuous spiritual growth.

Islam prescribes that the proceeds of az-zakāt should be distributed by the state and not by the rich people. The state supports and looks after those who become needy through inability to earn a living or due to insufficiency of their means. Even when nobody needs az-zakāt, it should also be collected and spent on public utilities for bettering the conditions in the society. It should be borne in mind that "besides az-zakāt there are some claims, too, on wealth."⁽¹⁾

Moreover, on the individual level, there are alms which are properties that those who can afford voluntarily give for the sake of charity. Alms are supposed to be given in different ways: by supporting parents and relatives, and helping the needy in general. The Qur'ān says: (17:26)

"And render to the kindred their due rights, as (also) to those in want, and to the wayfarer. But squander not (your wealth) in the manner of a spendthrift."

Alms may also take the form of good deeds, saying kind words and refraining from doing evil. Consider the following tradition:

"Sadaga (charity) is incumbent on every Muslim. They (his companions) said, 'O

(1) A Tradition of the Prophet reported by at-Tirmidhi.

Prophet of Allāh, and what about him who has not got anything to give?' He said, 'He should work with his hand and profit himself and give in charity.' They said, 'If he has nothing (in spite of this)?' He said, 'He should help the distressed one who is in need.' They said, 'If he is unable to do this?' He said, 'He should do good deeds.' They said, 'If he is unable to do this?' He said, 'He should refrain from doing evil - this is charity on his part.' "(1)

For the Prophet to stress that charity on the part of those who do not find anything to give is to do good deeds and refrain from doing evil, is an indication that paying alms has a far more reaching end than the material welfare of the needy. It is to discipline those who give as well as those who receive and educate them in order to enjoin what is good and forbid what is evil. Consider this educative purpose which the Qur'ān expresses in the following verse: (2:271)

"If you disclose (acts of) charity, even so it is well, but if you conceal them, and make them reach those (really) in need, that is best for you: it will remove from you some of your (stains of) evil. And God is well acquainted with what you do."

(1) Bukhārī.

To be able to conceal acts of charity is a discipline which inculcates the meaning of humility and self-denial and removes traces of hypocrisy and motives of ostentations.

Since az-zakāt is a fundamental obligation like prayer, it should be discharged with equal care and ardency. A zakāt which is paid in an offhand manner, without the urge to make the most of it by paying scrupulous regard to all the relevant rules and requirements, is similar to the prayer which is offered in haste and without proper attention, lacking in both life and fear from God. For az-zakāt to fulfil its educative purpose, the Muslims who pay it must consider the following. First, they must hate the idea of having bestowed any favour on the person to whom it is given away, nor to look down upon him in any way on that account. They must feel genuinely obliged to him because it is through him that they are able to perform their duties towards God ungrudgingly, having to gain His pleasure and reward. Second, they call up the conviction to the mind, while giving it away, as in the case of prayer and fasting, that God is present here, there and everywhere, seeing all and observing everything. He is watching their act as well as their intent that is operating behind it, and it is in His presence and by His command that they are giving this small help to a servant of His.

If az-zakāt is paid in the manner and spirit indicated above, its moral and material results can be experienced both by the individual and the society.

Fasting

Islam has prescribed the fast of the month of Ramaḍān.

This daily fast begins with the break of dawn and lasts until sunset. It comprises total abstinence from food, drink, perfumes, tobacco and conjugal relations. During the night all these interdictions are raised. During illness, travel and a woman's monthly period, there are temporary dispensations; but the obligation is renewed when the reason for exemption has disappeared. The deficiency must be made up by an equivalent number of fast days. Old people, if it is difficult for them to fast, may feed a needy person every day during the whole month of Ramadān, if they have the money for it.

Besides the fast of Ramadān, which is obligatory, there is fasting which is nafl (voluntary). As the Prophet used to offer numerous nafl prayers in addition to the obligatory ones and to encourage other Muslims to follow his example, so also did he keep the nafl fasting regularly and persuade his followers to act similarly. He used to keep the fast for a number of days every month. Fasting for a few days every month will give us moral drive and keep us ready for the month of Ramadān by producing the right spiritual atmosphere in order to make full advantage of its inner richness.

The Qur'ān says: (2:183)

"O you who believe, fasting is prescribed
for you as it was prescribed for those
before you, so that you may tattaqūn
(guard against evil)."

This verse shows very clearly the point behind fasting. The word taqwā means the doing of all the good deeds which please God; and the words ittiqā' and wiqāya mean protection or guard

from evil or immoral deeds which are harmful to the individual and society. This point is also stressed by the Prophet who said:⁽¹⁾

"Fasting is junna (protection from immoral actions) so let not him (who fasts) utter immodest or foul speech, nor let him act in an ignorant manner, and if a man quarrels with him or abuses him, he should say twice, 'I am fasting ...' "

Fasting, according to Islam, is primarily a spiritual discipline and consequently it inculcates moral discipline. It is the training ground where the Muslim is taught to develop certain moral qualities which enable him to control his physical desires. Fasting also has an immense impact on society, for all the Muslims, irrespective of their status, must observe fasting during the same month. This brings to prominence the essential equality of all Muslims and this goes a long way towards creating in them sentiments of love and brotherhood.

Fasting teaches the Muslim patience and constancy because during the day he gives up all that he used to enjoy - food, drink, and sex, etc., and endures the pain of hunger and thirst. It teaches him also to be truthful because fasting is a private worship, a bond between the worshipper and God alone. As he seeks reward from God alone, there is no room for hypocrisy and cheating. He must always be truthful and sincere. If the

- - - - -

(1) Bukhārī.

morality of the Muslim springs from a well established disposition, then qualities like patience, power of will, truthfulness and sincerity must be there to preserve this disposition. Consider what the Qur'ān says: (42:43)

"But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs."

And (2:177)

"Those who fulfil their word which they have made, and those who are firm and patient in pain (or suffering) and adversity and throughout all periods of panic - such are the people of truth, the God-fearing."

So fasting is meant, among other things, to teach patience, which is the noblest and highest form of strength of will and resolution in the conduct of affairs.

When the Muslim fasts, it is because he obeys God and His Apostle; but this obedience is meant to apply to other judgements too. So fasting trains the Muslim to be obedient in matters where it is difficult to show obedience. Take, for example, Khālīd Ibn al-Walīd⁽¹⁾ who was a leader of an army during the rule of Omar, the second Caliph. During the fighting, he received orders from Omar that he had been deposed. He obeyed the orders and accepted to fight as an ordinary soldier and

(1) Ibn Sa'd: Kitab at-Tabaqāt, vol.7, part II, p.121.

but unto Him is the resurrection."

And (16:12)

"He has made subject to you the Night and Day; the Sun and Moon; and the Stars are in subjection by His command: verily in this are signs for men who are wise."

And (16:14)

"It is He who has made the sea subject, that you may eat thereof flesh that is fresh and tender, and that you may extract therefrom ornaments to wear; and you see the ships therein that plough the waves, that you may seek (thus) of the bounty of God and that you may be grateful."

So the universe cannot be hostile to life or to man; nor can "Nature" be held to be antagonistic to man, opposed to him, or striving against him. On the contrary, man lives in a friendly environment, among the potentialities of a friendly universe.

The Creator does not place living beings in this world, without giving them also His kindly care and constant attention.

The Qur'an says: (11:6)

"There is no beast in the earth but its provision is a charge upon Allah; He knows its lair and its resting-place."

Of a great part of the living beings, man, the highest form of life, has been given greater attention by God. Let us now define the status of man in this universe and his relationship with God.

said, "I fight for Omar's God, not for Omar." This is an example of a Muslim who worships God sincerely and truthfully, and indeed it is the performance of 'ibādāt in this way that makes qualities like patience and obedience easy to flow.

So for fasting to contribute genuinely to the moral development of the Muslim, it should be performed with all the solemnity of an act of worship, and all the instructions laid down in its context must be sincerely obeyed. All sinful conduct must be given up, particularly that which appertains to the mouth and tongue. If this is not observed, fasting will be empty of all spiritual consequences. This is because the Prophet said:

"He who does not give up uttering falsehood and acting according to it, Allāh has no need for his giving up his food and his drink."⁽¹⁾

Those who do not control themselves when fasting gain nothing from it except hunger and thirst because it is immaterial to God that they go without food and drink. What really matters is to observe that fasting is junna which guards us against evil.

It follows, therefore, that we should aim at obtaining the maximum advantage from fasting as from prayer and az-zakāt, in terms of our spiritual and moral growth. The endeavour should be to practise greater goodness and pay more attention to the

(1) Bukhārī.

deeds of virtue during the period of fasting so that doing as-sālihāt becomes an established habit.

Hajj or Pilgrimage

Hajj or pilgrimage is the fourth basic 'ibāda. It is obligatory on every Muslim who can afford to undertake it; and it is only once in life. The idea underlying its ordainment is that Muslims should go to Mecca where the experience of the Prophet Abraham's life of utter dedication and sincere obedience to God had taken place.

The Qur'ān says: (22:27)

"And proclaim the pilgrimage among the people: they come to you on foot and (mounted) on every kind of camel, through deep and distant mountain highways."

When the pilgrimage was proclaimed, people went to it from every quarter, near and far, on foot and by camel. Now Muslims from all over the world go to it by car, ship and plane. Before they arrive at Mecca, they must make themselves ready and fit spiritually for the great occasion. The Qur'ān says: (2:197)

"For Hajj is during the months⁽¹⁾ well known; if any one undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj.

- (1) They are the months of Shawwāl, Dhul-Qa'ida and Dhul-Hijja; but the chief rites begin on the first ten days of Dhul-Hijja and especially the 8th, 9th and 10th of this month.

And whatever good you do (be sure) God knows it. And take provision (with you) for the journey, but the best of provision is right conduct. So fear Me, O you who are wise."

The real equipment, therefore, lies in getting oneself ready with all the information needed for the carrying out of the duty and in observing right conduct. There will be no obscenity, wickedness and wrangling in Hajj. This is to acquire the inner spiritual fitness which enables one to realise the rich moral benefits coming from it. Without this, Hajj will remain a routine and an empty ceremony.

One of the essential features of Hajj is the wearing of al-ihram which is composed of two unstitched cotton pieces, one to cover the lower part of the body, the other, the size of a large bath-towel, to cover the upper part of the body except the head, the face and the right shoulder. The implication of this, besides humility before God, is to remind us that we are all equal. Then there is at-tawaf which is circumambulation of al-Ka'ba, the House of God, for seven times. Then there is the Sa'y and that is to walk humbly between the Safa and the Marwa, two hills, seven times. But the most striking feature is al-wuquf or the stay at 'Arafat, Muzdalifa and Mina.

The night before the march to 'Arafat is spent at Mina where every single pilgrim is present at the same time. The following day, after sunrise, all the pilgrims, in their hundreds of thousands, move off, ten miles along the road to Mount 'Arafat and camp in the plain around it. Here the pilgrims

will be exclusively busy performing prayer, reciting the Qur'ān and saying du'ā', because here are the most important moments of Hajj. It was here where the Prophet delivered Khutbat-al-Wadā' or the Farewell Speech.

Just before sunset, the pilgrims move to Muzdalifa where they spend the night in the open. In the morning they go straight to Mina to stone the "Devil". There are three stone pillars, symbolising the Devil, which are stoned by the pilgrims in emulation of the Prophet Abraham's putting the Devil to flight when the Devil tried to tempt him here not to sacrifice his son to God. It also implies condemnation of evil and wrongdoing in general. At Mina the pilgrims stay for three days, each day stoning the Devil once. In these days also they sacrifice sheep and cattle to God, as a way of paying off for the enjoyment⁽¹⁾ they have during Hajj.

The Qur'ān says: (22:28)

"And celebrate the name of God, through
the days appointed, over the cattle
which He has provided for them; then
eat from it and feed the distressed ones

- - - - -

- (1) Those who keep al-ihram during the days they spend in Mecca before going to Mina, and do not take proper baths, and do not use perfumes, and do not have conjugal relations with their wives, need not sacrifice at Mina any sheep or cattle.

in want."⁽¹⁾

This celebration is called 'īd al-adḥa or feast of sacrifice, celebrated on the same day, likewise by sacrifice, throughout the whole of the Muslim world. Such sacrifice is symbolical; it should be a sign of dedication and piety of the heart. This is because: (Qur'ān 2:37)

"It is not their meat nor their blood,
that reaches God: it is your piety that
reaches Him. He has thus made them
subject to you, that you may glorify
God for His guidance to you; and proclaim
the good news to all who do right (al-
muḥsinīn)."

This is the true purpose of sacrifice, for God does not delight in flesh or blood. It is a symbol of thanksgiving to God by sharing meat with fellow men and it is an indication of complete obedience to God for His guidance to us in all matters of conduct.

So as in fasting, Islam, in Hajj also seeks to increase charity and virtue among us. Our symbolic act is a celebration of the name of God over the sustenance He gave us from animals

- - - - -

(1) After the sacrifices have been made and after the pilgrims have eaten some of the meat, there still will be plenty of meat which will be waste. If this meat is manufactured and put in tins and sent to the hungry people in the world, this will be morally and socially a good thing to do.

which are fit for food. So only when we submit our wills to God can our symbolic act find expression in charity and virtue. The Qur'ān says: (22:34-35)

"To every people did We appoint rites (of sacrifice), that they might celebrate the name of God over the sustenance He gave them from animals (fit for food). But your God is one God: submit then your wills to Him; and give the good news to those who humble themselves, to those whose hearts, when God is mentioned, are filled with fear, who show patient perseverance over their afflictions, keep up regular prayer and spend (in charity) out of what We have bestowed upon them."

Indeed, in Hajj, there is an opportunity for Muslims to experience the moral qualities mentioned in the above verses. Hajj also is a world conference in which Muslims from all over the world meet to know each other, to diminish social differences, to discuss matters that concern them as a nation or umma and more important to remind each other of the teachings of Islam in order to enjoin what is good and forbid what is evil. Perhaps the most important point behind Hajj is that it continuously reminds us of Resurrection and the gathering together of all people in the Hereafter, in the Day of Judgement. This comes in the verses that speak about Hajj. The Qur'ān says: (22:1-2)

"O mankind, fear your Lord, for the

convulsion of the Hour (of judgement) will be a thing terrible. The day you shall see it, every mother giving suck shall forget her sucking-baby, and every pregnant female shall drop her load (unformed), and you will see mankind as in a drunken riot, yet not drunk; but dreadful will be the Wrath of God."

And also: (22:5)

"O mankind if you have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm ..."

The crowding of the pilgrims, the wearing of al-'ihram, the fact that every pilgrim is very busy, edging his way trying to perform the rites of Hajj, all this gives a true picture of the Resurrection and the gathering of all people in the Last Day.

The time spent in Hajj and the amount of reflection made by the pilgrims during it, particularly reflection on the Resurrection and the Hereafter, will surely make a deep effect on them. It provides them, when they return to their homes, with moral stamina and readiness to lead a more genuine moral life.

Recitation of the Qur'an or Tilawa

As Islamic morality originates in the Qur'an, it follows that what the Qur'an contains of moral precepts is imperative, final and absolute. It is, therefore, incumbent on every

Muslim to conform in his daily behaviour to the moral injunctions, positive or negative, set for him in the Qur'ān.

To the Muslim the Qur'ān is a manual of prayers, a code for a practical way of life - religious, moral, social, economic and political, and it is a reminder of daily conduct. Its impressive style is conducive to reflection in the Muslim; the Muslim concentrates his whole attention on the power of God and His guidance to that which is most right and stable. So those who recite it or listen to it will be greatly moved. Consider the occasion when Omar, the second Caliph, was converted to Islam. Before he became a Muslim, Omar had been one of the greatest enemies of Islam. When he heard that his sister Fāṭima and her husband, Sa'īd Ibn Zayd became Muslims, he went to their house to stop them from being Muslims. When he heard them recite sūra XX, entitled Tāha, from a written copy they had, he was so struck with their sincerity that he asked to see the leaf from which they had been reading. It was given to him and when he read it, his soul was touched and he was greatly moved, to the effect that he came into the faith and became one of its strongest supporters. (1)

Again consider what the Qur'ān says about the Christians (5:82), that some of them (5:83)

"When they listen to revelation received by the Apostle, you will see their eyes overflowing with tears, for they recognize the truth. They pray: 'Our Lord, we believe,

(1) Ibn Hishām p.210-214.

write us down among the witnesses."

It is because of this effect which the Qur'ān has on those who carefully recite it or listen to it that the Muslims are urged to recite it and ponder over its deep meaning. Consider what the Qur'ān says: (35:29)

"Those who recite the Book of God, establish regular prayer and spend (in charity) out of what We have provided for them, secretly and openly, hope for a commerce that will never fail."

Some learn the whole Qur'ān by heart and recite it regularly, others learn a great part of it and whenever Muslims perform prayer they recite verses from it.

Recitation of the Qur'ān is both devotional and disciplinary. Reciting it, in a solemn way and with understanding, will arouse in the reader noble feelings towards his fellow-beings, awakening his inner consciousness and his moral sense. It is not the mere utterance of the text that matters. Heart and understanding must work together. The lips utter the words and understanding helps in appreciation of their meaning and the heart obeys the dictation of duty.

Having given an account of the practical duties of Islam and how they could contribute to moral development, it remains to say whether in prayer, az-zakāt, fasting, Hajj, recitation of the Qur'ān or any other commendable action, the Muslim is putting forth effort and exercising discipline. Islam respects this effort and urges the Muslims to preserve it as long as it leads them to do good. So the Qur'ān, first of all, exalts

those who exert an effort in order to follow God's guidance.

The Qur'ān says: (29:69)

"And those who strive in Our way, We will
certainly guide them to Our path; for
verily God is with those who do right."

Guidance towards the way of God comes only after the Muslim
has worked hard for it. The Qur'ān calls for such effort to be
exerted when performing good actions. It is beautifully
expressed like this: (90:11-17)

"But has made no haste on the path that
is steep. And what will explain to you
the path that is steep? - (It is) freeing
the slave, or the giving of food in a day
of privation to the orphan with claims of
relationship, or to the indigent (down) in
the dust. Then will he be of those who
believe and enjoin patience and self-
restraint, and enjoin deeds of kindness
and compassion."

Here the Muslim is urged to exert an effort and be keen enough
to climb the steep and difficult path which leads to the doing
of as-salihāt.

As man, unlike the animals, is endowed with emotions which
may lead him to the highest or drag him to the lowest,
depending on his power of will, the exercising discipline brought
about by the practical duties of Islam is meant to maintain
the Muslim's power of will and to provide him with protective
as well as creative effort. In his struggle against evil, he

(b) The place of man in the universe

The Qur'ān says: (17:70)

"We have honoured the sons of Adam;
provided them with transport on land and
sea; given them for sustenance things
good and pure; and conferred on them
special favours, above a great part of
our creation."

Man is raised to a position of honour above the brute creation; he has been granted talents by which he can transport himself from place to place by land, sea, and now by air. All the means for the sustenance and growth of every part of his nature are provided by God. His spiritual faculties (the greatest gift of God) raise him above the greater part of God's creation.

Not only that but God asked the angels to bow to Adam and they did. Then God taught Adam things which the angels did not know. The Qur'ān asserts: (2:31)

"And He taught Adam the names of all things;
then He placed them before the angels, and
said: 'Tell me the nature of these if you
know'. They said: 'Glory to You: of
knowledge we have none, save what you have
taught us.' "

"The names of all things" which God taught Adam are taken to mean the inner nature and qualities of things, and things here include feelings. The particular qualities of feelings which were outside the nature of angels were put by God into the nature of man. Man is thus able to love and understand and thus plan

finds in 'ibādāt plenty of protective effort quite enough to bring about fear of God, and

"Those who fear God, when a thought of
evil from Satan assaults them, bring God
to remembrance when lo! they see
(aright). (7:201)

In his endeavour to do as-salihāt, 'ibādāt provides him with creative effort which urges him to do what is morally best and continuously draws his attention to

"And say: 'Work (righteousness):
Soon will God observe your work, and
His Apostle, and the believers.' "

So 'ibādāt or the practical duties of Islam contribute quite effectively to moral education by initiating the Muslim into effort and exercising discipline which help him to develop a character that responds practically to his judgement of right and wrong.

It must be pointed out that al-'ibādāt are not meant to discipline children in the primary schools. They are designed to discipline parents, relatives, teachers and mature people in the whole society. And because elders wield directly or indirectly an influence over children, they are supposed to be morally disciplined in order to provide good examples for the children. However, children from the age of seven are introduced to practise prayer and by the age of ten they can be trained to fast a few days in Ramādān.

CHAPTER FOUR

THE ISLAMIC CONCEPT OF MORAL EDUCATION

So far an attempt has been made in the previous chapters to show that for moral education to be effective three emphases are necessary. The first emphasis is the theme of the first chapter. There I have said that the Islamic society is characterized by stability, justice and harmony. I have shown how Shari'a lays down the foundation of justice and stability by planning the social, political and economic institutions, thus bringing about a lasting harmony in the society. The second chapter is about the second emphasis which is the necessity and the desirability of having moral homogeneity. It is true that moral homogeneity is brought about by the fact that Islamic morality is derived from Shari'a which is binding on all Muslims. But Islamic morality, as we have seen, is not only based on authority but it is also based on intention, reason and moral understanding. The third chapter emphasizes the importance of the practical discipline. There I have said that in addition to the application of rational criteria which enable one to judge morally, al-'ibādāt contribute by enriching sympathies for others through the emotions. This is a form of education of the emotions to those rational criteria. Al-'ibādāt thus discipline the individual's feelings into a moral framework.

Now before going on to see where and how moral education is taught, it is essential to define the nature of moral education in the Islamic society.

Philip Phenix says:

"The 'educational' decisions about what, how, when, and to whom instruction will be given inevitably have their effect upon the moral nature of the person taught. For this reason the basis for choice of educational procedures should not be simply technical consideration of the educational specialist but should be the general ideals of human excellence which the procedures ought to subserve."⁽¹⁾

Philip Phenix is right in saying that moral instruction is imparted through the whole process of education, because it is the values implicit in the understanding of education, in the determination of the aim and in the choice of materials and methods of teaching that influence the learner's moral development. This applies to Islamic moral education because as morality in the Islamic society is understood in the wider meaning of the term and as Shari'a is the main integrating factor in the society and the main source of morality, it is consistent to say that Islamic moral education is to be achieved through the whole conduct of education, in the school as well as in the family and in society at large. Since the educational decisions which have their effect upon the moral development of the person taught are formed by the contributions of different disciplines within the educational process and since

(1) Phenix, Philip H., Philosophy of Education, p.290-291.

the Islamic values are to be consistently implicit in the whole educational process, it is essential to see how Islam as Shari'ah contributes to the process of education together with other efforts made by human beings as a result of research and observation. This can be done by exposing to discussion two major problems of education. The first problem can be put in a form of a question: Is education an autonomous discipline, or does it draw from different fields of knowledge? The second problem is connected with the aims of education. Does education have an aim extrinsic to it? And if it has, what is that aim? Or, are the aims to be found within education, that is, to be understood as procedures of education? Then to make Islamic moral education clearer, I want to discuss the proceduralist view of moral education. Let us now consider the first problem.

I

It might be said that education is a discipline because there are rules which govern its practice. But engineering depends on certain rules and there is no unique discipline called engineering. Engineering draws from different disciplines like mathematics and physics. It might also be argued that training and experience in education produce educational skill which qualifies education to be an autonomous discipline. Medical skill is brought about by training and experience but medicine is not a primary discipline; it draws from other fields of knowledge.

However, the problem may not seem as obvious as it looks, for it might still be argued, on other grounds, that education

is a discipline that depends entirely on itself.

John Walton believes that education is a discipline, and he says:

"By discipline I mean a body of subject matter made up of concepts, facts and theories, so ordered that it can be deliberately and systematically taught."⁽¹⁾

He takes "the school as a social institution" and "the process of education" as two general categories for the classification of the subject matter of education. He says that the subject matter on the role of the school may be gathered from history and philosophy; and this is evident in a society where there are conditions which may threaten the destruction of its value. Here, he argues that the importance of education will increase, and consequently collecting of information and theorizing about education will take place. The subject matter of the role of the school, he says, may also be taken from the social sciences, that is, the role of the school may be extended to take over functions neglected by other social institutions. Similarly, he says, the subject matter on "the process of education" can be available. Here we shall be dealing with teaching, learning and the curriculum in their complicated relations. To him the fact that the subject matter of education is scattered is no argument that it should remain so. We can, he says, draw knowledge from philosophy, sociology and psychology and organize it into a subject matter which can be systematically taught.

- - - - -

(1) Walton, John.: The Discipline of Education, p.5.

Walton's thesis is that education is a discipline because it has a subject matter which can be taught or studied. But to distinguish disciplines on the basis of subject matter cannot be accepted, because disciplines may differ despite the fact that they can have the same subject matter. Sociology, psychology and anthropology can be said to be concerned with the study of man. It is difficult, then, to distinguish disciplines from each other by reference to subject matter. There are ways of demarcating disciplines.

In an article in The British Journal of Educational Studies,⁽¹⁾ Paul Hirst gives one way of distinguishing disciplines. He says that physics and history, for instance, are distinguished on the basis of their logical forms. Explanation in science depends on laws and theories which are most probably constant and thus universal, allowing for precise and reliable predictions. But explanation in history is unique, in the sense that a historical event is explained by relating together many pieces of information as evidence. That is why, Paul Hirst argues, types of judgement in history are different from types of judgements in science; and it is in terms of distinctive judgements that a discipline is called autonomous. Then he arrives at the conclusion that education contains no unique forms of judgements. Educational theory, he goes on to say, contains practical judgements as to what ought to be done in education on the basis of much knowledge and experience derived from different specialist disciplines like philosophy, sociology,

(1) Hirst, Paul: Philosophy and Educational Theory, Vol.XII

psychology, history and religion. Elements taken from these disciplines are built together in order to produce educational principles.

It is true that education does not contain unique forms of judgements and it does not ask unique questions. It is concerned with practical judgements, and it is a meeting place of many disciplines, and therefore its subject matter is a combination of the contributions of these disciplines. This subject matter, because it is formed in this way, does not give education the status of a discipline. Moreover, it has to be taught or studied in a certain way which takes into consideration such a rich formation.

This brings us to the second point raised by Walton, and that is education is a discipline because its subject matter can be systematically taught. Perhaps Walton is still influenced by the traditional method of teaching education, which assumes that education is a single discipline. This way of teaching education is still dominant in most of the developing countries. In the Sudan, for instance, in most of the training colleges, education is taught by a single tutor who pretends to know all about education. To teach education in this way does not mean that it is a discipline; it only shows that it is misunderstood and consequently taught in the wrong way.

If we accept the thesis that education draws from philosophy, psychology, sociology, history and religion, etc., then to teach it properly, specialists in these disciplines are the only qualified persons to teach it. This implies that education is not taught in the same way as physics, for instance, is

taught, because it, unlike physics, is studied from the point of view of many disciplines. These specialists have different sorts of training which makes it very difficult for one man to master. It is therefore logically and practically impossible to teach all these disciplines under one general discipline of education.

In fact, what is unique about the educationist is his practical concern. He wants to know more about child development, socialization, justification of educational goals, etc., in order to improve the quality of his teaching and in order to have a broader understanding of education in relation to society as a whole.

"But this practical orientation does not invest the approaches and methods of study that he employs with an existence independent of the disciplines from which they are drawn."⁽¹⁾

The important issue, as far as the educationist is concerned, is to establish educational principles which explain and justify, for instance, why children learn, schools develop and what the aim of education is. In the Islamic society this can be done by encouraging relevant investigations by philosophers, psychologists, sociologists and historians, together with the Islamic values, by trying to make use of them in the formation of educational principles. In other words the educational principles are the outcome of the building together of elements

(1) Taylor, William: Education for Teaching, November 1964, p.30

taken from the different specialist fields, with the Islamic values giving continuous guidance to these specialist fields of knowledge.

But it might be argued that it is not clear as to how these elements can be built together. Surely it is difficult for one person to perform this task, since nobody is sufficiently qualified all-round. It is equally difficult to leave the matter in the hands of the different specialists because the result is that scattered theorizings will be produced, and may conflict with one another. I believe this difficulty will be overcome if the different specialists are aware of their roles, and can show more concern for education by participating more effectively in it. Moreover, the philosopher, by virtue of his ability to think and relate, can, without claiming a specialized knowledge of the other disciplines, help in relating these different elements together. But more important than all this is the fact that the Islamic society is well integrated by Shari'a which provides some basic educational principles that are accepted by all Muslim educationalists, and which gives guidance to all educational research. It is true that the specialists may differ in their findings, but the differences will not be sharp, since the values that influence education are the same for all of them. This makes it easier to build together the specialists contributions to education.

So far I have tried to show that education is not an autonomous discipline, but it is a practical activity dependent on the contribution of different kinds of knowledge, psychological, sociological, philosophical, historical and religious etc.

Having accepted this, it follows that educational principles cannot be formed by stressing the importance of psychology and sociology, recognized as empirical sciences, at the expense of philosophical, moral and religious issues. This view is usually held by educationists who are highly influenced by science, and there is a tendency, particularly in this age of great scientific development, to build educational theory on the basis of a scientific model. But educational theory cannot be based on a scientific model. To understand educational theory on the basis of science is to misapprehend the nature of educational theory. Scientific theory is descriptive. The scientist gathers facts, performs experiments, makes observations and forms laws to describe and explain nature. In other words, the scientist, by creating descriptive theories, wants to discover knowledge which he has not yet possessed. But the educational theory is prescriptive. Its function is to guide practice by determining what ought to be done. So the Islamic educational judgements which are taken from the Qur'ān and the Sunna are to be combined with empirical elements of psychology and sociology which are important in the field of education. Thus moral and religious issues must be considered as having a far more effective part to play.

Let us take an example and show, very briefly, how the Islamic process of education can be very closely influenced by Islamic values. Suppose we want to consider the role of the school in the Islamic society. The philosopher of education will be concerned with what it means for a school to have a role, and with justifying a certain role. He must be trained,

and initiate. The fact that man was taught by God shows that he has a capacity for learning and thinking. All these qualities are there to enable him to carry out his duties and responsibilities in a manner that suits his status in this universe. In other words, the distinction and honour conferred by God on man are recounted in order to enforce the corresponding duties and responsibilities of man. What is the nature of these duties and responsibilities, and what is the status of man in this universe?

The Qur'ān says: (33:72)

"We did indeed offer the trust to the
heavens and the earth and the mountains:
but they refused to undertake it, being
afraid thereof: But man undertook it: -
he was indeed unjust and foolish."

The heavens, the earth and the mountains have no free-will of any kind. It is true that in saying that they refused to undertake a trust or responsibility, we imply a will, but this is limited by the statement that they did not undertake to be given a choice between good and evil. They preferred to submit their wills entirely to God's Will which is All-Wise and Perfect. This, due to their imperfect knowledge, would give them far more happiness than a faculty of choice. But man has undertaken a great responsibility, to be given a choice of good and evil, through his will. This raises him to a place even above the angels. He is God's vice-gerent or God's deputy (Qur'ān, 2:30)

Unlike the angels, man is endowed with emotions, which

among other things, in ethics. The psychologist of education will be concerned with the conditions that make learning most effective in helping the school to play its role, so he is involved in experimental research. The sociologist of education describes the function or the role of the school and explains how this role is related to the general culture of the Islamic society. To do this, he must be trained, among other things, in statistical techniques. The historian of education will be concerned with the process of change over a length of time in the structure of the school. All these specialists must possess a good knowledge of the Qur'ān and the Sunna in order to be able to draw philosophical, psychological, sociological, historical and educational judgements which can guide their research. By doing this, Islamic values will have a tremendous influence on the curriculum of the school, methods of teaching, the relationship between teacher and pupil and the relation between school and society. (I shall expand this in chapter 6.)

To stress further the inevitable contribution of Islamic values to the Islamic process of education, I shall turn now to consider another problem which emerges as a result of holding the view that education is an autonomous discipline. This problem is that those who have taken education to be an autonomous discipline have tried to deduce educational principles from philosophy alone. I shall try in the remaining part of this section to show that this cannot be maintained.

Philosophy, as I understand it, contributes externally to education, in the sense that it analyses and clarifies the language of education, and tries to examine and justify

educational principles and draw attention to the way they are formed. It cannot claim to have direct or logical implication for education, simply because it is not a body of beliefs. Of course, there are those who think that philosophy is a body of beliefs, and that educational principles follow in one way or another from it. I believe that even if we take philosophy as a body of beliefs, it will be extremely difficult to deduce educational principles from it. Let me now make this point clear.

One way of relating philosophy to education is to say that philosophy contributes substantially to education, in the sense that educational principles and practices can be deduced from a philosophical position such as Pragmatism, Idealism, Realism, etc. This approach seeks to answer the question: What does a given philosophical position imply for education? Paul Hirst discusses this view and comes to the conclusion that it is untenable. He states that:

"whilst it is perhaps obvious that there is some connection between philosophy and education, (the traditional view) takes this to be one of direct implication, assuming that thoroughly valid principles for determining educational practice can be readily inferred straight from philosophical beliefs."⁽¹⁾

He gives two reasons to support his attack on this view.

(1) Hirst, Paul: The Study of Education, ed. J.W. Tibble, p.31.

First, he says that this account is simple and gives a misleading picture of educational issues, because it says that on philosophical grounds alone, we can satisfactorily answer questions about education. He believes that sociological and psychological grounds should be considered side by side with the philosophical.

Secondly, he says that we cannot deduce formally educational principles from philosophical beliefs because the conclusion of a deductive argument is based on the formal manipulation of the premisses. In other words the premisses should be related to each other so that no gaps appear in the chain of the argument. He goes on to say that this cannot be done because:-

- (a) The complexity of the practical issues (personal relations, values, morals, etc.) is so great that it cannot allow formal deduction to be used.
- (b) Morals which are inevitable in determining educational principles, are to be included in the premisses in order to obtain educational principles. But moral principles cannot be formally deduced owing to the complexity of the practical issues. "They need perpetual reconstruction and re-interpretation in the light of experience." We cannot, therefore, obtain educational principles by rule.

As to the first point, I think Hirst is right. I have argued earlier in support of his view, and shown that educational

principles cannot be based on philosophical grounds alone. Those who believe that on philosophical grounds alone, educational principles can be made, either understand philosophy to embrace all forms of knowledge, and this is wrong, or they realize the importance of psychology and sociology and religion but they are not clear as to how exactly these disciplines enter into the formation of educational practice. The reason why they are not clear about this is that the philosophical position in which they believe is so general that it cannot be strictly called philosophical. Indeed, it is rightly called ideology or a way of life. If they take philosophy as it should be understood, then it will be easy to see how it contributes to education side by side with the other disciplines; and of course they will realize that it is religion, ideology or way of life which will help to provide the real basis for the content of education, and in the Islamic society it is Islam which provides this basis for the content of education.

The logical problem of deducing educational principles from philosophy is more controversial than the previous one. It is difficult to see how philosophy logically implies educational principles, for it is not clear as to what "implication" means. Does it mean necessary connection? Can the rules of logic allow such deduction?

Let us take the first question. It cannot mean necessary connection because when we say "P implies Q", we mean that the one presupposes the other, and the presupposition is based on necessity or dependency. But philosophy cannot be necessarily connected to education, not only because it is not a body of

beliefs, but also for another reason. It is because there might be valid and acceptable educational principles without being deduced from any philosophy at all; or there might be educational principles acceptable to holders of very diverse views. Moreover, if a philosophical position necessarily implies educational principles, then the meaning of these principles is already contained in this philosophical position. But if educational principles can be produced by a logical process of deduction, then why do we train teachers by giving them courses in method? They need only to study philosophy (as a body of beliefs) and logic in order to be able to deduce educational principles from philosophy. The fact that they should study other disciplines shows that philosophy contributes side by side with them.

As to the second question, whether rules of deductive logic permit the formal deduction of educational principles from philosophy, Hirst has already given the answer. He says, and I agree with him, that because of the many issues involved in education, there is no formal way by which the philosopher of education can logically deduce educational judgements from philosophy. There are many reasons to support this.

Take, for instance, this deductive argument:

Men are mortal

Socrates is a man

therefore Socrates is mortal.

In this argument, the premisses express all the information we need for deducing the conclusion, and the conclusion does not provide us with a new piece of knowledge because it is already

contained in what the premisses have already expressed. Therefore the conclusion is deduced in a purely formal way.

But it is difficult for philosophy to provide premisses from which we can formally deduce educational principles. Owing to the complexity of educational thinking and experience, an educational judgement cannot be made without the fullest possible consideration of all the factors in the individual educational situation. There are the sociological and the psychological factors, questions of value and other issues. All this makes it impossible to have formally stated premisses which can express clearly all the relevant information we need to arrive at the educational judgement.

Moreover, questions of morals are important in the making of educational principles and, when we consider them, it means that moral principles will act as premisses leading to the educational principles. But philosophy can either provide rigid moral principles or very broad ones which may be meaningless. It cannot provide flexible moral principles and cannot account for their exceptions, simply because it lacks the power of long prediction and foresight. I have said earlier that some moral principles need re-interpretation and reconstruction in the light of new experience, and that Islam provides flexible moral principles, accounts for exceptions and makes it easy to re-interpret and reconstruct moral principles in order to meet the complexity of issues arising in the future. For this reason, educational principles cannot be formally arrived at from philosophy. So it is Islam, in the Islamic society, and not philosophy, which provides the real basis for the content of

education.

So far, we have seen that there is no necessary connection between philosophy and education, and that the issues involved in education together with the inability on the side of philosophy to provide flexible moral principles, show the impossibility of deducing educational principles from philosophy. The task of the philosopher of education is better seen as an attempt to clarify the language used in education, and to justify educational and moral principles by providing reasons and arguments. In this way philosophy can contribute effectively to education and morality by cultivating elements of rationality and moral understanding in the individual.

To understand education in the way I have just described, prepares the way all through for the Islamic values to guide and influence the process of education in the Islamic society. For it means that the curriculum, including academic subjects and activities, methods of teaching, relation between school and society etc., are continuously and consistently coloured and influenced by the Islamic values. It also means that teachers in training colleges and university departments of education, who study education as I have defined it, will be guided by the spirit of it, in method as well as content, when they teach in schools. All this creates a wider moral environment and consequently provides a moral education in which moral values implicit in the whole process of education are explicitly recognized and rationally defended.

II

The Aim of Education

The second major problem which I want to examine in this section is the problem connected with the aims of education. This problem deserves more attention not only because there is confusion and uncertainty about the aims of education, but also because the aim of education in any society influences the whole process of education and consequently determines the nature of moral education in the school as well as in society at large.

Confusion about the aims of education is not a new thing. Aristotle noted this confusion in the society of his time. He says:

"For mankind are by no means agreed about the things to be taught, whether we look to virtue or the best life. Nor is it clear whether education is more concerned with intellectual or with moral virtue. The existing practice is perplexing; no-one knows on what principles we should proceed - should the useful in life, or should virtue, or should the higher knowledge, be the aim of our training; all these opinions have been entertained."⁽¹⁾

In an age like ours, of industrial and material complexity, we can only expect more confusion about aims of education and

- - - - -

(1) Aristotle: Politics, Book VIII, Chapter II, p.301.

consequently about morality. There are as many views about the nature of aims as there are educators who discuss them. Such a variety of aims is undoubtedly an outcome of the controversial question whether values are permanent and constant or whether they change with changing circumstances.

Some educators have felt the need for resolving this confusion, and consequently have tried to analyse the nature of aims in education and put forward a solution to the problem. I agree that there is a need for removing this confusion, but to admit the need is not to accept what these educators have offered as a solution. In fact, despite their efforts, confusion still remains. I would like, therefore, to discuss the views of two influential educational philosophers on the aims of education and see how we can arrive at an understanding of the nature of aims in education. The two philosophers are John Dewey and R.S. Peters. Each one of them stresses and reacts against a certain aspect. Dewey reacts strongly against permanent values and consequently education, according to him, is a process of living and not a preparation for future living. This process, he maintains, should only be concerned with the growth of the child, and that is to initiate him into changing the environment around him in order to meet the need of his society. Peters reacts against the more general aims of education such as 'citizenship', 'character', etc., and consequently deprives education of aims extrinsic to it. He thinks that statements about the aims of education are better to be understood as views expressing the procedure rather than the content of education. Let us now see what Dewey thinks the

aims of education are.

In Chapter VIII of his 'Democracy and Education', Dewey expresses his views about 'Aims in Education'. According to him, "aims" falls within an activity and so it is connected with an "end" and not a "result". An example of a "result" is that when wind blows, it affects the position of the grains. In contrast to this he considers the activities of the bees and the steps taken by them from the time before the queen lays eggs until the eggs are hatched and the young can take care of themselves. Here, he says, is an "end" because there is a continuation of a process, each event leads to another which builds on what has already been done and utilizes it for the next stage. "Aim", Dewey concludes, implies an order which consists of a "progressive completion of a process, with foresight in advance of the end. The foresight is:

1. To observe the means and discover the difficulties.
2. To suggest the proper sequence in the use of means.
3. To make choice of alternatives possible.

So far the point Dewey is making is this. To act with an aim is to act intelligently and thoughtfully because the aim influences the steps or the means taken to reach the end.

Dewey believes that the above definition of an aim is inevitable if we are living in a democratic society where there is co-operation and free activities. He says that in a democratic society, individuals are allowed to grow and develop, and fixed aims which are derived from permanent values, have no

could lead him to the highest or drag him to the lowest, depending on his power of will or choosing. Men who betray the trust which they have undertaken and fail to bear the responsibility, expose themselves to punishment and that is why they are described by God as foolish and ignorant. But those who use their power of will in the right direction are given to a great extent mastery over their own fortunes and over nature, thus bringing them nearer to the God-like nature, and raising them to the dignity of vice-gerency. The perfect vice-gerent of God is he who has the power of initiative himself, but whose independent action always reflects perfectly the will of God. This is because he was chosen by God to exploit the things around him for his own benefit and in this lies his test and trial. In the hereafter, he will be examined by God and this examination covers both individual and social behaviour.

God does not leave man with this great responsibility, without giving him help and guidance. God's help takes many forms, but the most important one lies within man himself. He has been provided with vast mental and spiritual faculties and his nature stands for a lasting unity which recognizes spiritual and material realities and sets a harmony between his spiritual desires and his appetites. This unity is part of the unity which governs the whole universe and sets a harmony between the world and human life, between life and living men, between economic and spiritual values, between individual and society and between the present world and the world to come. As to the guidance, it is evident in what was revealed to the Prophets in their endeavour to guide the people. In Islam Shari'a was

place because these are imposed from outside. This is because

"Our net conclusion is that life is development, and that developing, growing, is life. Translated into its educational equivalents, this means (i) that the educational process has no end beyond itself; it is its own end; and that (ii) the educational process is one of continual reorganizing, reconstructing, transforming."⁽¹⁾

The reason why Dewey believes that education is a continual process of living and not a preparation for the future, is the way he defines knowledge. He says:

"Only that which has been originated into our disposition so as to enable us to adapt our aims and desires to the situation in which we live is really knowledge. Knowledge is not just something which we are conscious of, but consists of dispositions we consciously use in understanding what now happens."⁽²⁾

The educator, therefore, is to make contact with the activities of the child and give them every opportunity to grow because education is growth and continual reconstruction of what we experience here and now. If we consider growth as having an

(1) Dewey, John: Democracy and Education, p.59.

(2) Ibid., p.400.

end, Dewey goes on to say, it means that we are having a fixed goal and this implies "failure to develop initiative in coping with novel situations" and "an undue emphasis upon drill and other devices which secure automatic skill at the expense of personal perception."⁽¹⁾

Now the first point made by Dewey in connection with the definition of "aim", is a valid one. No-one can object to it because it takes into consideration certain qualities which must be there when we act with an aim. Intelligence, thoughtfulness and foresight are indispensable because they help us to make the right choice and proper use of means, and to overcome difficulties which we meet when we concentrate on a certain aim. But the difficulty arises when we consider the other aspect of Dewey's view on the aim of education. It is mainly his objection to permanent values and consequently to constant aims.

All through his exposition Dewey seems to be exclusively concerned with the present situation. His urgent need to solve present problems shows how he repudiates the past with its rich experience.

"What Dewey fails to make sufficiently clear is the enormous dependence of even the modern scientist on past knowledge before the presence of a problem can be recognized and an hypothesis formulated. For as a scientific investigation implies

- - - - -

(1) Dewey, John: Democracy and Education, p.60.

a well-developed habituation to the modes and procedures of science, and to its characteristic understandings, as well as a close acquaintanceship with the affiliated circumstances of the point of issue, so any "scientific" mode of living, even within Dewey's comprehension of the term, would imply a deep appreciation and comprehension of the conventions, social mores, and modes of understandings of the society within which it was being lived."⁽¹⁾

If Dewey ignores the past, then his society will be a rootless one and it lies only in its ability to consider the present social condition. Social convention or social approval, according to him, is the criterion or standard to be followed. Dewey might argue that the soundness of this criterion lies in the fact that education should take the direction promising continued growth. But growth may be good or bad and we would like to know what direction growth is to take.

But Dewey has nothing to do with a constant standard or a main end. He insists that every specific situation must be considered for itself. But it is difficult to confine ourselves by going on deciding cases on their merits, because we cannot speak of a specific good in each specific situation unless a standard by which we can measure what things are good is appealed to. The application of such a constant standard does

- - - - -

(1) Bantock, G.H.: Education in an Industrial Society, p.33.

not mean, As Dewey says it does, failure to develop initiative to cope with new situations and failure to allow personal perception. It is important to apply such standards and principles to the specific case in question because they provide society with a definite criterion of right conduct and give it stability. But it is equally important for society to be able to provide details based on these standards when the specific situation necessitates such details. Of course it all depends on the nature of these standards. We have seen how Shari'a provides broad principles which can be interpreted flexibly to suit the present time, without losing their force. (I shall expand this point later in this chapter.) Now I would like to see how Peters understands aims in education.

Peters thinks that it is harmless to consider education from the point of view of social integration, as a socializing process, and from the point of view of planning the economy, as an investment, as long as economists and politicians are aware of the fact that their suggestions about what ought to be taught in schools or how schools are to be used, are suggestions for purposes which are not strictly educational.

"But if one is considering it from the point of view of the teacher's task in the classroom these descriptions are both too general and too embedded in a dangerous dimension: for they encourage a conformist or instrumental way of looking at education."⁽¹⁾

(1) Peters, R.S.: Philosophical Analysis and Education, p.89.

He goes on to say that the first danger is that the teacher may think that his task is not to educate the child, but to socialize him, that is to help the child to get on with others and have a happy home. The other danger, according to him, is to conceive of education as an instrumental process. But more important is that these descriptions encourage the promotion of extrinsic ends outside education itself rather than to the processes or activities involved in it. According to him, activities which form part of the content of education can be either instrumentally or intrinsically valuable. He says science is valuable for itself and for increasing productivity. It is reasonable, therefore, to ask what is the purpose behind training a person in such activities.

"But it is as absurd to ask what is the aim of education as it is to ask what the aim of morality is, if what is required is something extrinsic to education."⁽¹⁾

The reason why Peters does not want education to have an aim extrinsic to it is that he thinks there is something specific about the concept of "aim" which makes it different from the concepts "purpose" and "motive", although they belong to the same family of concepts. He says if a person was raising his hand, he might be voting, testing the direction of the wind or waving to someone. He could be doing any of these.

"But we would probably have to ask him

- - - - -

(1) Ibid., p.92.

which it was to be sure. We might say to him, 'Are you signalling to someone or testing the direction of the wind?' If, however, we were not very sure from the context what the alternative specifications might be, we might say, 'What is your purpose in raising your hand?' " (1)

Peters goes on to say that if we were puzzled or suspicious, we might ask him about his motive in raising his hand. But, he says, we could not ask him about his aim in raising his hand. This is because:-(2)

1. We tend to ask about aims in contexts where we think it important to get people to specify more precisely what they are trying to do.
2. Aims suggest the concentration of attention on and the direction of effort toward an objective that is not too palpable or close at hand.
3. Aims suggest the possibility of failure or falling short.

According to him, the fact that the concept 'aim' has the above criteria qualifies it to be connected with education, because education is a difficult activity in which many people

(1) Peters, R.S.: "Aims of Education" in Philosophy of Education p.2

(2) Ibid., p.3.

engage without being clear of what they are trying to do.

"The demand for the aims of education is therefore a salutary request for teachers to survey what they are doing, get their priorities straight, concentrate their attention on them, and discard irrelevancies."⁽¹⁾

If a teacher is asked what he is aiming at, his answer might be in terms of something concrete like "getting at least six children through the eleven plus". But if he mentions general aims like "the self-realization of the individual" or "character", then according to Peters the trouble arises because:

"These very general aims are neither goals nor are they end-products. Like "happiness" they are high-sounding ways of talking about doing some things rather than others and doing them in a certain manner."⁽²⁾

Such general aims, Peters claims, will not serve education.

"The crucial question to ask, when men wax enthusiastic on the subject of their aims, is what procedures are to be adopted in order to implement them."⁽³⁾

Peters' values are involved less in the shape of goals or ends

- - - - -

(1) Ibid., p.4.

(2) Peters, R.S.: Authority, Responsibility and Education, p.86.

(3) Ibid., p.94.

than as principles implicit in certain manners of proceeding.

To show the difference between what Peters means by "aim" and "principles implicit in certain manners of proceeding", an example must be given. Suppose in an Islamic country a permanent constitution is to be written. A political leader, because of the pressure from the masses, might give a speech saying that his aim is to have the Islamic constitution for the country, because it preserves democracy, brings about social justice, minimizes differences between rich and poor and brings happiness to every individual. On the other hand, another politician who genuinely believes in the Islamic constitution, may say that the social, economic, political and educational institutions which are now existing and those which will be established, will be run according to principles taken from Islam. And gradually these principles will be applied to these institutions until the Islamic constitution is a reality. Not only that but certain manners of proceeding must be observed. This leader may call for pamphlets containing literature about the Islamic constitution to be published. He may also initiate people into thoughtful discussions about the Islamic constitution and how it can be compared with other forms of constitution. This is to show that the political, social, economic and educational institutions of the Islamic society are established on principles of freedom, respect for others, dignity of man, etc., as shown in the first chapter of this thesis. All this is to be conducted with the purpose of convincing people of the Islamic constitution. The second political leader is, therefore, not speaking of a general aim which may or may not be obtained,

but he wants to follow certain procedures which ensure his commitment to his aim, the Islamic constitution.

The above examples shows Peters' view that disputes about the aims of education are disputes about the principles of procedure. He says:

"For in my view, many disputes about the aims of education are disputes about the principles of procedure rather than about "aims" in the sense of objectives to be arrived at by taking appropriate means."⁽¹⁾

That is why he defines education as initiation into worthwhile activities, and he says that initiation should be into critical thinking as well as into a body of knowledge. There must be impersonal critical procedures to assess the content or the body of knowledge. Aims of education, according to Peters, draw attention to principles implicit in educational procedures as well as to criteria showing what it means to be educated.

These criteria of being educated are:-

1. A person is educated if he pursues a worthwhile activity for its own sake as well as for what it leads to.
2. A person is educated if he is highly skilled and is able to understand the principles underlying his skill.
3. A person is educated if he is not narrowly specialized, that is, if he has depth of

- - - - -

(1) Ibid., p.90.

knowledge and awareness.

4. A person is educated if he is able to relate together what he knows and be thoughtful and critical about them.

After this brief outline of Peters' view about the aims of education, I would like to examine certain points which Peters has made, and which are controversial. First, his analysis of "aim" and consequently his denial of extrinsic aims to education. Secondly, his contention that disputes about aims in education are disputes about procedural principles. Thirdly, his view that education is initiation into worthwhile activities.

John Woods⁽¹⁾ objects to Peters' analysis of the concept "aim". In the first place that it is false to say that when we ask about aims, we are asking people to specify more precisely what they are trying to do. He says, "How often, indeed, are the aims of education inquired into mainly as a prelude to a discussion of their merits and not as an invitation to describe more determinately what people are doing." Secondly, he says that not all aims are distant; some are close at hand, and if everyone undertook to aim at those things which we could easily obtain, then it would be the people who had changed, not the concept of "aim". He goes on to say that in fact Peters gives a stipulative definition to the concept of "aim" and "purports to be speaking of the concept 'aim' when in fact he seems to be talking about a 'distant aim'".

(1) John Woods: Philosophy and Education, see his commentary on Peters' paper, pp.16-18.

was revealed to the Prophet Mohammad who was sent by God to guide the people towards the path of God.

Since Shari'a forms the unifying force in Islamic culture, and permeates into every fibre of the activities of life, it is essential to consider its main characteristics.

Main Characteristics of Shari'a

It is my intention, in this section, not to go into the details of Shari'a. It is sufficient and more relevant to my purpose to show the interaction between Shari'a and the Islamic society.

Shari'a and Fiqh are two distinct things. The Qur'an and the Sunna are the sources of Shari'a, while Fiqh is the result of juridical works of individuals during more than thirteen centuries.

The Qur'an, as all Muslims believe, is the Word of God. It was revealed in fragments, through the angel Gabriel during the Prophetic career of Mohammad, which lasted for about twenty three years. The Qur'an says: (17:106)

"(It is) a Qur'an which we have divided
(into parts from time to time), in order
that you might recite it to men at intervals:
We have revealed it in portions."

Although revealed at different times and in different circumstances, these parts fit together so closely and consistently. The fact that the Qur'an was revealed in portions shows that God's revelation comes as a light to illuminate our difficulties and show us the way in actual situations that arise. The

As to the first point, I think John Woods has got a point, because it is not true that in asking about aims, we are asking people always what they are trying to do. We tend to ask questions of this sort in societies where people are confused about what they are doing or continuously experimenting with new aims. But in societies where most of the aims are clear, we do not ask people what they are trying to do, but we may ask them to assess aims and discuss their merits. As to the second point, Peters would say that he is not talking about a 'distant aim'. He is simply analysing the concept 'aim'. His argument is that the general use of the concept 'aim' is not independent of general facts about human nature, and people are inclined to have distant aims. I think Peters is right because most of our aims are distant, otherwise we should cease to be ambitious. Moreover, even when we have a close aim, provided it is a worthwhile one, we need to concentrate our attention and examine the procedures that we follow. It is also true that even when we discuss the merits of our aims, we need to exert an effort in revising the procedures which we have been following, and we need to examine them critically to see how we can improve them by modifying or changing some of them. In all this, Peters is right in saying that in asking about aims we are asking about procedures. It seems to me that John Woods' criticism here is not crucial.

What is crucial is to criticize Peters as well as Dewey for denying that objectives in education have to do with the development of permanent qualities in the child and with initiating him into a desirable form of life. I quite agree

with Peters when he says that values are involved more in procedures than in aims. But this does not justify the denial of such aims. It is my belief that procedures with principles implicit in them can be compatible and consistent with objectives that we aim at.

One of the reasons that led Peters to react strongly against an external aim to education, is that people have ignored procedural principles and occupied themselves with drawing models like 'character', 'self-realization', etc. But there are reasons which lead people to under-estimate procedural principles. It might be they are ignorant, or it might be they want to protect their interests and so they suppress certain principles of procedure. It could be any of these. But this must not drive us to deny the existence of objectives which we aim at. It only urges us to persuade people to pay more attention to procedural principles which are compatible with the end in view. I say this because I believe, and Peters agrees with me, that principles of procedure and content, particularly in education, are one and the same thing. This leads to the inevitable fact that both principles of procedure and content must be thought about to produce a result of the same nature which has been, from the beginning, an indispensable factor in determining it. In other words, there must be some aim giving shape and direction to procedural principles as well as content. Some people prefer to have this aim explicitly formulated, or others, like Peters, prefer to have it implicitly known. Undoubtedly, implicit in Peters' procedural principles, is the idea of freedom and democracy and respect for others. In other

words, Peters expects the educated man, according to his criteria, to call for democracy, freedom and respect for others. But he does not put this explicitly as a criterion of being educated.

I accept Peters' central thesis that many disputes about aims are disputes about procedure, and I accept all his criteria of being educated. But I would like to go further than this. We know that Peters raises no objections to aims like 'getting at least six children through the eleven plus'. Such aims, according to him, are specific and act as empirical reports of what people should aim at. But he does not accept aims such as 'educating the child for a worth-while form of life'. This is because he is more concerned with education in its narrow sense, that is, the class-room situation. Consequently, he claims not to involve himself in formulating non-empirical and general aims. But we have seen how he implicitly calls for democracy and freedom to be the factor throughout his initiation of children.

In the Islamic society, democracy is only a means to pave the way for the Islamic values to operate. For this reason, I would like to emphasize the importance of the broad meaning of education that deals with society at large, and consequently to add one criterion to Peters' criteria of being educated. I would like to say that a person is educated if he is initiated into the Islamic way of life. Although Peters' distinction between values in procedures and values in aims is a useful one, we must not forget that what is to be taught determines how we teach it, and how we teach a subject depends on the

nature of what we are teaching, and for what purpose? Consider physical education in Germany at the time of Hitler. It was taught by procedures implicit in them principles of strict discipline, rigid authority and obedience. In England, for instance, physical education is taught through procedures implicit in them, among other things, the spirit of democracy and co-operation. The Greeks used to teach physical education for personal purposes, that is for building beautiful bodies. Societies use procedures with principles implicit in them certain values with a certain objective in mind. In other words, procedural principles always carry the spirit of the goal. These goals or objectives may be empirical or drawn from religion and metaphysics. But Peters, like Dewey, does not believe in non-empirical objectives, particularly if they are a result of constant values and permanent moral standards, encouraging a conformist way of looking at education.

Dewey thinks that the complexity of the practical issues involved in society does not allow for permanent rules or standards to be employed for the attainment of a certain end, because he says that these rules need continuous re-interpretation in the light of experience. Influenced by science, Dewey thinks that the rules used in social life are similar to those of science and mathematics which are narrow and constant. But Dewey is open to criticism here, because rules used in connection with the regulation of human behaviour, with the complexity that exists in society, should be formulated differently from those of science and mathematics. We have seen how Shari'ah provides broad and flexible rules to serve two purposes. First,

they guide society towards a definite goal, showing clearly what ought to be done. Secondly, these rules save time and save us the trouble of long controversy over issues which otherwise we may have to keep changing our decisions on them from time to time. But all this is not done at the expense of our freedom and rationality. They allow the individual to have personal perception because they are intentionally set to initiate him into what enables him to deal with novel situations.

Take, for instance, the rule "consult them in affairs (of moments). (Qur'ān, 3:159)". Here the rule states only the fundamental and the unchangeable principle of consultation. But the form consultation should take is left open. Whether it is a parliament established by normal voting or any other convenient method, or whether it is a council or a congress or any other form, it all depends on the circumstances and the conditions in which we live.

Take also this rule, "in order that it (money) may not be passed around between the wealthy among you". (Qur'ān, 59:7). This rule forbids the circulation of money among the few rich people in the society. It calls for the distribution of money in the society; but it does not state exactly how this distribution takes place. Every generation should decide as they see fit, provided they avoid the two extremes, that of Western capitalism which confines money in the hands of the few, and that of communism which forbids individual ownership.

In education, however, there is more scope for details to be provided by educators, particularly in methods, techniques and procedures. There are only broad principles to

guide content as well as procedure. Consider, for example, the relationship between teacher and pupil. The Qur'ān says (19:37):

"He has kept strict count of all his
creatures, and one by one they shall
approach Him on the Day of Resurrection."

This means that on the Day of Resurrection, the individual will be directly responsible for what he has done. One aspect of the relationship between teacher and pupil, in the Islamic society, is that the teacher must use procedures implicit in them principles which allow the pupil to be independent and highly responsible. Educators, in the present time, can provide many principles which determine the relationship between teacher and pupil on similar lines.

When Shari'ah provides only the broad principles in matters that change from time to time and does not mention the details for every rule, this is surely done deliberately for an educative purpose. God wants us to be rational, to have personal perception and to exercise some freedom. It is true that the moral judgements of Islam are commands which the Muslims must execute, and so in this sense there is no freedom. But the Muslims are compensated for the loss of one sense of freedom by being given the opportunity to exercise another sense of freedom which is more suitable to their nature. If we could imagine that Shari'ah is a stretch of river, then although this river is set for the Muslims and they have no other alternative or choice, they are urged to deepen the river and go as far as they can, provided they are still within the framework of the river.

So the aim of education in the Islamic society is to initiate the people into worth-while activities, but these worth-while activities are defined by the Islamic moral judgments. In other words, the aim of education in the Islamic society is to strengthen belief in God by carrying out His Shari'ah consciously and intelligently. This qualifies the Muslims to have good character because good character results from doing as-salihāt consistently and persistently. And it shall make the task of Islamic moral education the vivid presentation of high values and continued exposure to the attractions of goodness, truth and honesty until they are woven into the very fabric of personality. The aim is to produce good human beings who can lead a good life. Unlike Peters, I believe that the concept of good life is specific and a present rather than an ultimate goal. Surely this aim will influence the whole process of education and will thus create favourable conditions for moral education in the Islamic society.

III

The Procedural View of Moral Education

The procedural view in moral education is held by those who believe that education is initiation into procedural principles, that is, it involves initiating people into various forms of thought and activity in such a way that they are helped to become better informed, more understanding, more reasonable and critically-minded. Proceduralism in its attempt to avoid moral homogeneity or moral certainty, and aware of the dangers of moral subjectivism, tries to teach moral procedures

rather than substantive moral values. The result is that it accepts the necessity, even the desirability, of moral pluralism.

According to John Wilson, the word 'moral' can be used,

"to mark out a particular kind of human thought and action, not on the basis of what the mores of a particular society are, but on some other basis."⁽¹⁾

This basis is that

"we are obviously not thinking just of what the mores of a particular society are. We seem rather to be making some logical and conceptual clarification of the area of morality, quite apart from what anyone regards (rightly or wrongly) as that area."⁽²⁾

This means that he believes that moral education is not to 'hammer home what we already know to be true', and it is not to brainwash or indoctrinate. He wants a moral education which is not wholly committed to a particular creed, which is not indoctrinatory and not interfering. He calls for a type of thinking which can be defined formally rather than in form of content. To him these formal criteria are profitable because they do not force those who believe in them to assign a particular content to morality.

- - - - -

(1) Op. cit., p.44.

(2) Op. cit., p.45.

So far what he is saying is compatible with the proceduralist view. But consider this:

"these formal criteria may not be sufficient to give us everything we need for the concept of a morally educated person."⁽¹⁾

As long as these formal criteria are not sufficient for the purpose of moral education, John Wilson has to resort to something else which helps moral education to be achieved. I would like to mention here two sources of moral and social guidance which he employs in the field of moral education in addition to his formal criteria.

First, he admits that there are moral experts who have the right to impart moral knowledge to the young. He says:

"Any thing which is a serious subject of study is likely to have its experts."⁽²⁾

Again he says:

"It is plain that sex is a religious issue, a moral issue, and a psychological issue; the expertises, whatever their logical nature, are certainly not irrelevant."⁽³⁾

According to him, these expertises are guides of some kind, who will tell us something useful.

Secondly, he believes that moral education is desirable in

(1) Op. cit., p.76.

(2) Wilson, John: Logic and Sexual Morality, p.19.

(3) Ibid., p.19.

schools and colleges in addition to what he calls the "non-educational things"⁽¹⁾ which schools and colleges may be doing. These "non-educational things" are contained in the socialization process to which we are subjected through the conventions of society. The fact that he calls for education to develop certain forms of rationality, skills and attitudes, does not diminish this socialization process.

So it seems that John Wilson is mainly concerned with maintaining his definition of the concept of education which is the initiation of students into procedural principles and worth-while activities of thought. Having made sure that this is achieved, he would not mind to employ other agencies in the field of moral education, provided, as he says, we do not muddle them up with education. We have seen that he accepts guidance from experts and that he urges teachers, through the socialization process, to introduce moral and social values to children. But this does not show that he is wholly committed to a merely proceduralist view in moral education. In fact what he is doing is that he is paving the way for moral pluralism; whatever morality you believe in will do provided it is rational, not indoctrinatory and not interfering.

It is also interesting to discuss the views of H.L.A. Hart who argues the proceduralist and moral pluralist case in his book Law, Liberty and Morality. Hart believes in the plural society which embodies groups with different moral values and standards. These groups, because they do not enforce conformity,

(1) Wilson, John: Practical Methods of Moral Education, p.89.

present form of the Qur'ān is one and the same in every part of the Muslim world, and it has been so all through the centuries. To Muslims, the Qur'ān is the absolute authority from which springs the very conception of legality and every legal obligation. It is the source of prescriptions for the Muslim society, regarding social, political, economic and international affairs.

The Sunna was applied by the prophet as a legal term comprising what he said, did and agreed to. Its authority derives from the prophethood of Mohammad, as expressed and defined in the Qur'ān (16:44).

"And we have revealed to you the Reminder that you may make clear to men that which has been revealed to them and that they may reflect."

This verse shows the Prophet's supreme authority in the interpretation of the Qur'ān, be it by word or by action. That this authority is binding on all Muslims is clearly stated in the Qur'ān (8:20) "O you who believe obey God and His Messenger." Whatever this Messenger says is not of his own desire. The Qur'ān declares: (53:2-4)

"Your companion (Mohammad) errs not, nor is he deceived - Whatever he utters, it is not of his own whim and fancy. It is no less than a divine revelation sent down to him."

The sources of Fiqh are the ijmā' or the consensus of opinion, and ijtihad or individual reasoning. These sources

tolerate each other. He distinguishes⁽¹⁾ "positive morality", the morality actually accepted and shared by a given social group, from the general moral principles used in the criticism of actual social institutions including positive morality. He calls such general principles "critical morality" or "critical principles" on which the idea of tolerance in the society is based. He gives the following as an example of a critical principle:

"A utilitarian who insists that the law should only punish activities which are harmful, adopts this as a critical principle and, in so doing, he is quite unconcerned with the question whether a utilitarian morality is or is not already accepted as the positive morality of the society to which he applies his critical principles."⁽²⁾

Like John Wilson, to him the differences of opinion over the content of the morality to be enforced is nothing compared to the differences over a more fundamental and a more interesting issue, namely to allow people to criticize the institutions of their society in the light of general principles. But he differs from Wilson in that his "critical principles" are devoid of any substantive moral guidance except when they are linked to other judgements through the notion of "harm". That is, in

(1) Hart, H.L.A.: Law, Liberty and Morality, p.20.

(2) Ibid., p.23.

a plural society, activities which are not harmful are allowed and the law should not punish them because they are based on the principle of "non-interference". According to him, this principle of "non-interference" has a special status because it is universal and so presides over other moralities. Hart implies that the teaching of such critical morality will be acceptable by those moral educators who do not wish to indoctrinate or abandon reason and enforce conformity.

F.S. McNeilly raises two points against Hart's view. The first point is that the distinction between "critical morality" and "positive morality" cannot be maintained in connection with the principle of "non-interference". This is because

"The principle of "non-interference" prohibits us from interfering with harmless activities, and it is, indeed, a (very general) practical principle. So also, for that matter, is the principle of legal punishment; it is a practical principle, applying to legislators, prohibiting legislative action against harmless activities."⁽¹⁾

So the principle of "non-interference", like any other moral principle, is an explicitly critical principle which refers to, and can be used, in the criticism of things people do. Thus the principle of "non-interference", as McNeilly says,

(1) McNeilly, F.S.: Proceedings of the Aristotelian Society, Vol. LXVI, 1965-66, p.173.

"looks so like a normal specimen of a general moral principle that it is hard to think why it should be segregated in a special class of critical principles which are not part of a morality. There is nothing surprising in the fact that it should be regarded as an explicitly critical principle, because it is an explicitly critical principle. All moral principles are explicitly critical principles because they would be useless if they could not be used in the criticism of actions."⁽¹⁾

For this reason, McNeilly says that,

"The principle of "non-interference" does not have special status as a principle, of a different order from moral principles, which has special employment in the criticism of positive morality."⁽²⁾

McNeilly is right in saying that "critical principles" are similar to other moral principles because they are all employed in the criticism of what people do. But the "critical principles" are so general that they are of little or no help in the consideration of a particular moral issue. This is because a

- - - - -

(1) Ibid., p.173.

(2) Ibid., p.173.

concrete moral situation involves a complexity of issues and so it needs definite moral principles to resolve it.

The second point raised by McNeilly is about Hart's principle of "non-interference" when linked to other judgements through the notion of "harm". He says that what constitutes "harm" raises an immediate difficulty about the words "harmful" and "harmless". The meaning of "harm", he goes on to say, may be restricted to what more or less everyone would actually regard as harm, for instance, pain, distress and frustration, etc. On the other hand, alcohol may be considered as harmful by some and harmless by others. This unrestricted meaning of "harm" causes people with different values to be in disagreement over what constitutes "harm".

On the basis of the above analysis of "harm", McNeilly goes on to criticize the principle of "non-interference". He says:

"Now the principle of "non-interference" might be accepted by everyone and contributes nothing to the stability of a morally plural society. For we might all give an unrestricted meaning to "harm", and we might also differ sharply in our values. Indeed it is difficult to imagine how a society could comprise a number of different moralities and yet agree in its values sufficiently to arrive at a common conception of "harm"."(1)

- - - - -

(1) Ibid., p.175.

So when we give an unrestricted meaning to "harm", different interpretations of "harm" will be inevitable and the result is moral subjectivism and so the principle of "non-interference" contributes nothing to the stability of a morally plural society. On the other hand, taking "harm" in the restricted sense does not make the principle of "non-interference" as a critical principle which is set above other moral systems, but it will be a special morality defining utilitarian morality. This is because:

"... The conception of harm as limited to pain, distress, frustration and certain other items derived from these, is merely the statement, in a form appropriate to a principle of non-interference, of the fundamental values of a utilitarian morality. The principle of non-interference then, is not a principle which presides over moralities, but a morality which confronts other moralities."⁽¹⁾

When we take "harm" in the restricted sense, the principle of "non-interference" will not be a principle which overrides other principles, but it will be a principle justifying utilitarian morality and so it is a morality confronting other moralities.

I believe that McNeilly has succeeded in showing that Hart's "critical principles" are the same as any other moral principles and so they do not have any special status which

- - - - -

(1) Ibid., p.176.

qualifies them to preside over other moral principles. Even when these "critical principles" are connected with other judgements through the notion of "harm", the result is that they either encourage moral subjectivism when the meaning of "harm" is unrestricted, or act as utilitarian moral principles when the meaning of "harm" is highly restricted. In both cases the distinction between "positive morality" and "critical morality" is replaced by another between one set of moral principles held by one group and another set held by another group. And this shows clearly that those who believe in moral proceduralism cannot have procedures or critical principles without substantive moral values.

Some of them, like John Wilson, consciously or unconsciously, combine critical morality with different forms of substantive values. Others, like Hart, unsuccessfully, as we have seen, call only for critical morality claiming that it presides over positive moralities.

I believe that it is valid to insist that education must incorporate critical and rational standards and that these standards or procedures should be considered not only in moral education but also in the whole process of education. It is moral pluralism which is an inevitable outcome of moral proceduralism that I object to. It deprives the society of harmony and stability so necessary in the process of moral education that without them moral education will be ineffective.

It might be argued that a plural society, despite the fact that there co-exist groups with different moral values, nevertheless there are two things which can guarantee harmony

and stability in the society. According to McNeilly,

"one thing is the absence of any sharp differences between the moralities of the competing groups, and the other is the massive preponderance of one group over the other."⁽¹⁾

He believes that if these two things can be maintained, the society will be more homogeneous and more stable. But can they be preserved? I do not think so because in a society where there is a tremendous amount of freedom, the emergence of groups with divergent values is inevitable. These groups might be too small at the beginning to cause any trouble or instability, but because the conditions for their growth are potentially there in the free society, they might increase in number and power and threaten the balance in the society.

McNeilly himself admits that what threatens society is obviously

"The growth in relative power and numbers of one of the competing groups. People in this country enjoy great freedom, for example, to express racial prejudices and advance racialist policies. If their numbers and influences were to start accelerating rapidly, it would be very difficult even for non-interfering utilitarians to continue happily non-

(1) Ibid., p.181.

interfering."⁽¹⁾

Now we can see in some societies how groups with divergent and dangerous moral values accelerating rapidly to replace other groups who have been adhering to better moralities. This, in fact, marks the danger of the procedural view of moral education.

IV

Procedures and Content in Islamic Moral Education

I have said that in its attempt to avoid moral homogeneity or moral certainty, moral proceduralism emphasizes the teaching of moral procedures rather than the teaching of definite moral values. This is done with the intention of initiating people into being more reasonable, more understanding and more capable of justifying any moral rules which they may follow. It is good and necessary to teach people, for instance, to avoid harmful activities, to be kind, tolerant, rational, understanding and reasonable. But this by itself does not help moral education. What is equally important, or perhaps more important, is to emphasize the teaching of substantive moral values in order to state clearly what is to count as harm, kindness, tolerance and reasonableness in actual moral or social situations.

It is my intention, in this section, to show that Islamic morality is of much help to moral education because it combines these two emphases without the dangers of indoctrination. Let me make this point clear.

The problem of indoctrination can be approached by answering

(1) Ibid., p.181.

this important question: Is the process which we call 'indoctrination' given that name because of its content, its method, or its aim or intention? Let us take the problem of content first.

R.F. Atkinson discusses the distinction between instruction and indoctrination and he maintains that in the process of instruction, the criteria for validity are public and more or less universally agreed upon; but in the process of indoctrination they are not. He believes that there are no universally agreed upon criteria of truth in morality. This is because,

"... the obstacles to establishing a moral criterion are not problems of formulation. Morality is not unique in that its first principles are not susceptible of proof. What distinguishes morality from the formal and material sciences is that in it different and opposed first principles are readily conceivable, and are in fact accepted by morally serious people."⁽¹⁾

Atkinson maintains that because there are no agreed upon criteria of truth in morality among moral philosophers, there cannot be instruction in morality. Instead there will be indoctrination. Every moral philosopher is committed, in the last resort, to a process of indoctrination if he wishes to teach a particular set of substantive moral beliefs. Even if the moral proceduralist

(1) Atkinson, R.F.: Philosophical Analysis and Education, p.176.

conducts his teaching according to the criterion of "respect for others" or the principle of "non-interference", there is no good reason to prefer these to other criteria. So far as the content of morality is concerned, indoctrination is inevitable, because there are no universally agreed upon criteria of truth in morality.

I have argued in the second chapter, that no ethical theory all by itself can provide us with a satisfactory basis for the justification of our moral behaviour, and that Islamic ethical theory incorporates the truth provided by moral philosophers. This makes the content of Islamic moral education, in comparison to other contents of moral education, appear to have less or no indoctrination at all.

Let us now turn to the problems of method and intention. To use method as the criterion for deciding what is or is not indoctrination might seem, at first, to be of little help. This is because, particularly in teaching controversial subjects, a teacher may put forward his beliefs emphatically without rational justification. This might be due to his incompetence as a teacher and so he leaves himself open to criticism for not supporting his beliefs with arguments. When we contrast this with another teacher whose sole intention is to suppress rational argument, it becomes clear that to omit rational argument because of "poor" teaching is not the same as indoctrinating. So it seems to me that when "bad" or "poor" teaching prevails, it is the intention which decides whether a process is indoctrination or not.

But when "good" teaching prevails, method becomes a good

should be subordinated, as in fact they were, to the Qur'ān and the Sunna and not placed over them. The question of the sources which the jurists relied upon, or of the opinions they derived therefrom, is always open to reconsideration as to their compliance with the Qur'ānic and prophetic texts of the fulfilment of their objectives.

So the structure of Islamic law - the Shari'a - was completed during the lifetime of the Prophet, in the Qur'ān and the Sunna. This means that the invariable basic rules of Islamic Law are only those prescribed in the Shari'a (The Qur'ān and Sunna), which are few and limited. The rich and indispensable juridical achievements, which are embodied in the teachings of different schools of Law must always be subordinated to the Shari'a and open to reconsideration. The fact that there are many schools of Law, does not weaken the authority of Shari'a. After surveying different schools of Law, Gibb concluded that,

"In spite of these derogations from its authority, the Shari'a always remained in force as an ideal and a final court of appeal, and by its unity and comprehensiveness it formed the main unifying force in Islamic culture. Its very lack of flexibility⁽¹⁾

- - - - -

- (1) The word 'flexibility' needs some clarification. Flexibility in the course of any social affair should not be stretched to the extent of ignoring the fundamental goals of social life. Thus there should always be some inflexible framework for flexibility.

Gibb, H.A.R., Mohammedanism, pp.105-6.

criterion for deciding what is or is not indoctrination.

"Good" teaching is concerned with both transmission of facts and communication of beliefs. It seeks to use reason and evidence to achieve its ends more effectively and more convincingly. It also seeks to produce insight. By contrast, indoctrination suppresses both reason and evidence in order to achieve its aim which is the inculcation of beliefs. It is an inherent characteristic of indoctrination to deny insight deliberately by all possible means. It resorts to methods which are morally objectionable.

In the light of the above analysis, Islamic moral education as far as method and intention are concerned, is free of indoctrination. Islamic morality, as we have seen in the second chapter, cannot be reduced to a simple process containing rules which command us to do this or not to do that. God's intention is not to make us follow His commands blindly, but He wants our obedience to be enlightened by our insight. He appeals to our reason and urges us to develop our sense of moral understanding. Let us take an example to make this point clearer.

Suppose, as a teacher, I want to introduce to my students the judgement that alcohol and gambling are forbidden by the Qur'ān. Obviously, it is not sufficient to put forward the rule to the students and make them learn it by heart and then expect them to follow it. It is by far better to initiate them into supporting the judgement with as many arguments as possible. Not only that but also an attempt must be made to develop their insight. This can be done by urging the students to collect

facts from countries in which people are allowed to gamble and drink alcohol, look into them, consider their advantages and disadvantages, compare them with countries in which gambling and alcohol are forbidden, and then form a judgement. The Qur'an itself puts forward the rule as follows: (2:219)

"They ask you concerning wine and gambling,
Say, 'In them is great sin, and some
profit, for men; but the sin is greater
than the profit.'"

Is it fair to gain money from gambling without exerting effort to earn it? Is it good for individuals in the society to enjoy drinking alcohol despite the harmful consequences that follow? God's intention is that we can use any possible method to see for ourselves how the harmful consequences of gambling and alcohol can override their usefulness. So intention and method alike make the judgement more convincing and more effective because they both avoid the dangers of indoctrination.

This educative purpose which God wants us to attain when following Shari'a necessitates that the execution of His commands is to be connected always to other things of value which guarantee for human beings certain universal virtues. It is these very universal virtues which are embodied in Islamic morality that moral proceduralists insist upon and they are very well summarised by one of them as follows:

"... The spirit or attitude of mind which
characterises the practice of a social
morality is something of very great
value and indeed quite vital for men to

foster and preserve in any society. For in the practice of any social morality there are necessarily involved what may be called formal values as distinct from the material values of its particular rules or content. In moral relationships with others the individual sees questions of conduct from an impersonal point of view and applies general rules impartially to himself and to others; he is made aware of and takes account of the wants, expectations and reactions of others; he exerts self-discipline and control in adapting his conduct to a system of reciprocal claims. These are universal virtues and indeed constitute the specifically moral attitude to conduct."⁽¹⁾

Hart means to say that virtues like safety of life, respect for others, a capacity for understanding their wants, expectations and reactions and the disciplining of individual's feelings into a system of reciprocal claims constitute the specifically moral attitude to conduct. In other words, adherence to these virtues forms our moral attitude to conduct. To be able to perform these virtues people need to exert self-discipline and control and need to offer a great amount of sacrifice until the moral attitude is formed. But unless they are educated in

(1) Hart, H.L.A.: Op. cit., p.77.

religion they will not be able to offer a great deal of self-sacrifice and self-denial and consequently they will not be able to submerge their own interests in the interests of others willingly and irrespective of the temptations which lead them to care only for themselves.

This moral attitude which Hart is calling for resembles the disposition or the healthy temper of mind from which always good behaviour flows. I have said earlier that strong belief in God acts as a permanent source of good dispositions and urges the Muslim to manifest the true spirit of sincerity and self-denial, because the ultimate reward he expects comes only from God. We have seen, in the third chapter, how the sincere and conscious performance of al-'ibādāt enriches the Muslim's sympathies for others and disciplines his feelings into a moral framework. So both strong belief in God and the discipline of al-'ibādāt are of vital importance in the preservation of these universal virtues. Not only that but the consideration of the following teachings which are but few examples, will add to the enrichment of this moral attitude.

To save human lives in the society is the primary concern of the Muslim. The Qur'ān says: (5:35)

"... if any one killed a person -
unless it be for murder or for spreading
mischief in the society - it would be as
if he killed the whole people; and if
any one saved a life, it would be as
if he saved the life of the whole people."

The Muslims are urged to respect others. Consider what the

Prophet says:

"If there are three people, two of them must not have a private talk, leaving the third alone."⁽¹⁾

So to show respect for the third one, they have to postpone their private conversation until some other time.

The Qur'ān also forbids hurting other people's feelings when they are present and when they are absent too. This goes as follows: (49:12)

"O you who believe avoid suspicion as far (as possible); for suspicion in some cases is a sin and spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? No, you would abhor it ..."

Muslims are also urged to understand the wants, expectations and reactions of each other. Consider what the Qur'ān says about some of those who are in need: (2:272)

"The ignorant man thinks, because of their modesty, that they are free from want. You will know them by their (unfailing) mark; they beg not importunately ..."

It is the duty of those who are well-to-do and of the Government to find them out and satisfy their wants.

(1) Bukhārī and Muslim.

When a Muslim visits his neighbours or friends, he must learn to have a capacity for understanding their reactions and feelings. The Qur'ān says: (24:28)

"If you find no-one in the home enter
not until permission is given to you;
if you are asked to go back, go back,
that is better for you, and God knows
well all that you do."

The above judgements, and many others, are there to build up the moral attitude of the Muslim, showing clearly that although Islamic moral education is a "positive moral education" it makes considerable provision for universal virtues and secures for human beings the opportunity of exercising their reason, intention and moral understanding; thus combining the two emphases, that of procedures and that of moral content.

In this chapter, I have tried to define the nature of Islamic moral education. I have said that it is achieved through the whole process of education; and to make this clear, I have examined the concept of education and its aim, to show that Islamic values colour and influence the whole system of education in the society. Then through a discussion of moral proceduralism, I have arrived at the conclusion that Islamic morality combines both procedures and content, thus producing an effective moral education.

In the following chapters an attempt shall be made to show how Islamic moral education is taught at home, in the school and in society at large.

CHAPTER FIVE

THE CONTRIBUTION OF THE FAMILY TO MORAL EDUCATION

We have seen how Shari'a acts as the main integrating factor in the Islamic society, by planning the economic, political, social and moral aspects. As it plans the social life and its bases and values, and as the family is the fundamental unit of social life, so the family is also founded on principles drawn from Shari'a. These principles determine, for example, how the family is formed, define the relationship between husband and wife, between parents and children and between members of the nuclear family and their relatives. Not only that, but they guide parents in their attempt to bring up their children morally. Adherence to these principles preserves the family and keeps it united, helps to produce harmony and stability in society and so makes the contribution of the family to moral education of immense value. In the Islamic society, providing children with love and security and correct upbringing is a way of worshipping God and fulfilling one's duty to the society. Let us now, in this chapter, see the nature of family life in the Islamic society and how it contributes to the moral education of children.

The Family in the Islamic Society

In its attempt to encourage the Muslim to have a family of his own, the Qur'an has drawn attention to the fact that the necessity and the desirability of family life are not a new

thing. The Prophets who are to be taken as examples, desired the family and were deeply connected with it. Zakariyyā asked his Lord to grant him a family: (3:38)

"... Zakariyyā prayed to his Lord, saying:

'O my Lord, grant me from You a progeny that is pure, for You are He who hears prayers.' "

Abraham prayed: (14:40)

"O my Lord, make me one who establishes regular prayer and also (raise such) among my offspring; O our Lord, and accept my prayer."

God accepted of them and provided them with wives and children: (13:38)

"We did send apostles before you and provided them with wives and children."

The believers also prayed to God to give them the opportunity of enjoying living in families of their own: (25:74)

"And those who pray, 'Our Lord, grant us wives and offspring who will be the comfort of our eyes and give us (the grace) to lead the righteous."

The Prophets and the believers did not want to take their wives and children as mere accidents and playthings, but they wanted them to be a real comfort and fulfillment of their spiritual and moral aspirations. They wanted, through them and through themselves, by God's help, to be able to give a lead for truth and righteousness.

Having encouraged the Muslims to form families of their own, Islam has called strongly for marriage. The Qur'ān says: (25:54)

"And He it is who has created man from the water and He has made for him blood-relationship and marriage relationship."

so

"marry those among you who are single." (24:32)

The Relationship Between Husband and Wife

Islam requires that every Muslim must live in a married state; for marriage has a double function. It is the means of the multiplication of the human race and it is the means of the moral uplift of man. What brings about the moral uplift of men and women is the fact that Islam encourages people to get married. Marriage, according to Islam, is not merely for the satisfaction of the sexual instinct. It has also spiritual, moral and social functions, which must be taken into consideration. For this reason Islam has ensured that the man must choose his wife carefully and that the woman must be consulted before she is married. The Prophet says:

"When one of you asks a woman in marriage, then if he is able that he should look into what invites him to have her in marriage, he should do it."⁽¹⁾

Al-Mughīra reported that he made a proposal of marriage to a

(1) Abū Dawūd

woman, and the Prophet said:

"See her, for this is more likely to
bring about agreement between you."⁽¹⁾

As to the woman, the Prophet says:

"The widow shall not be married until she
is consulted, and the virgin shall not be
married until her consent is obtained."⁽²⁾

To bring about the moral uplift of both the husband and
the wife, Islam draws attention to the fundamental qualities
which qualify men and women for marriage. The Prophet states
the fundamental things on account of which a woman is married
by saying:

"A woman is married on account of four
things: on account of her wealth, and
on account of the nobility of her family,
and her beauty, and on account of her
character (which results from close
adherence to religious teachings). So
attain success with the one possessing
nobility of character."⁽³⁾

To choose a wife for her nobility of character is to guarantee
that she will pass her noble character to her children and that
she will provide them with the good example.

The Prophet also draws attention to the qualities which

(1) Muslim.

(2) Bukhārī.

(3) Bukhārī.

C O N T E N T S

	<u>Page</u>
Acknowledgements	i
Abstract	ii
Introduction	iii
 <u>Chapter One</u>	
THE NATURE OF THE ISLAMIC SOCIETY	1
The Nature and Purpose of the Universe	3
The Place of Man in the Universe	7
Main Characteristics of Shari'a	10
The Social System	17
The Economic System	24
The Political System	29
Marxist Planning	33
Mannheim's Planning	35
 <u>Chapter Two</u>	
ISLAMIC MORALITY	48
Features of Islamic Morality	49
Justification of Islamic Moral Judgements	69
 <u>Chapter Three</u>	
THE CONTRIBUTION OF AL-'IBADAT OR THE PRACTICAL	
DUTIES OF ISLAM TO MORAL EDUCATION	95
Importance of Practical Discipline	95
Prayer or As-Salat	103
Az-Zakat or the Poor Tax and Alms	116
Fasting	119
Hajj or Pilgrimage	124
Recitation of the Qur'an or Tilawa	129

contributed to this result by preventing divergences and disintegration into purely local systems. It permeated almost every side of social life and every branch of Islamic literature, and it is no exaggeration to see in it, in the words of one of the most penetrating of modern students of the subject, 'the epitome of the true Islamic spirit, the most decisive expression of Islamic thought, the essential kernel of Islam'."

Gibb here makes an accurate remark for it is true that Shari'a is a system for practical human life in all its aspects. It is a Faith which determines all human relations as willed by God, whether with Him or with the universe or with other living creatures including our fellowmen. Unless the wisdom behind such a comprehensive interpretation comes from God, unless our life-system is based on Divine values, people will be left victim to the impotence of human whims and fallible ideas. That is why all Messengers from God came with revealed plans of worship to uphold the unitary Divinity of God and to reinstate His unitary system among the people. They perhaps differed in the details of their moral codes, but they were all identical with respect to the original conception and the ultimate great objective, which is to worship One True God and to show that the significance of Divine religion is that it is synonymous with the system of life which God Himself has established. They used Divine Religion as a guide to deal with the actual

qualify a man for marriage. He says:

"If a man comes to you asking to marry one of four daughters, and you know that he is pious and is of noble character, then pave the way for him to marry her."⁽¹⁾

Here also the stress is laid on piety and nobility of character, for these are the qualities which a woman must expect in her husband.

So both husband and wife are to be selected on the basis of piety and nobility of character, and the most honoured of them in the sight of God is the one who is most righteous.

The relationship between the husband and the wife is, therefore, maintained by marriage which is a sacred contract entered into by both of them by mutual agreement, for life. The Qur'ān describes this relationship as follows: (30:21)

"And among His signs is this, that He created for you mates from among yourselves, that you may dwell in tranquillity with them; and He has put love and mercy between your (hearts). Verily in that are signs for those who reflect."

The husband is to dwell in tranquillity with his wife and find quiet of mind in her. All this should cause him to exhibit towards her qualities such as chivalry, kindness, tenderness and understanding. These qualities undoubtedly have their effect on the moral upbringing of children; for it means that there is stability in the family and there is harmony and under-

(1) Tirmidhi

standing between the husband and the wife. It means also that there will be less or no broken families and less or no illegitimate children in the society.

The Qur'ān says: (4:1)

"Reverence God, through whom you demand
your mutual (rights), and (reverence) the
wombs (that bore you): for God ever
watches over you."

The wife must be respected, for it is through her that family relationships arise. Sex, which governs so much of our physical life, and has so much influence on our emotions, deserves not our contempt or our pleasant indulgence, but our respect. With this in mind, the relationship between the husband and the wife must be considered. That is why the Prophet said in his Farewell Speech,

"Be good to your wives, for you have married
them on a sacred contract based on honour
and honesty guarded by the watchful
presence of God."⁽¹⁾

So the relationship which the husband maintains with his wife is to be preserved and continuously strengthened by him because it is basically a fulfillment of a covenant between God and himself. The Prophet says:

"The most perfect of the believers in
faith is the best of them in moral
excellence, and the best of you are

(1) Ibn Hisham: op.cit. part II, p.390.

the kindest of you to their wives."⁽¹⁾

When a husband fulfils his duties and responsibilities towards his wife, it is fair to expect the wife to fulfil her duties and responsibilities towards him; and this is summarized by the Qur'an as follows: (2:228)

"And women shall have rights similar to
their duties towards their husbands,
according to what is equitable."

The ideal relationship between husband and wife, which I have just described, provide for children a healthy and a stable environment in which they can be properly brought up. But this ideal relationship between husband and wife may not continue; things may not go right always, they may have sharp differences which may cause divorce. In these circumstances, Islam tries hard to provide the best possible environment for children whose parents are divorced, so that they can be socially and morally well looked after. Let us see how Islam does that.

The husband and the wife must try hard to restore love and comfort for each other. If they fail, the Qur'an says: (4:35)

"If you fear a breach between them
(husband and wife), appoint two arbiters,
one from his family, and the other from
hers; if they wish for peace, God will
cause their reconciliation: for God

(1) Tirmidhi.

has full knowledge, and is acquainted
with all things."

Bearing in mind that God is acquainted with all things and that He will help them in their attempt to reconcile the differences, the arbiters must approach the task objectively. If they fail, it means that the husband and wife are not likely to live together in harmony. In this case it is wise to leave each other, and the Qur'ān says: (4:130)

"But if they disagree (and must part)
God will provide abundance for all from
His all-reaching bounty: For God is He
who cares for all and is wise."

To fail to live together in love and comfort does not mean that you are destined to suffer and live a miserable life; perhaps you look for another partner in order to achieve love and comfort.

The divorce, if it is inevitable, should not be followed by vengeance and evil intentions. The Qur'ān says: (65:2)

"Either take them (wives) back on
equitable terms or part with them on
equitable terms."

Everything should be done fairly and all interests should be safeguarded. For example: (65:6-7)

"Let the women live (in 'idda) in the same
style as you live, according to your means.
Annoy them not, and do not make her life
miserable. And if they carry (life in their
wombs), then spend (your substance) on them

until they deliver their (children); and if they suckle your (offspring), give them their recompense; and take mutual counsel together according to what is just and reasonable. And if you find yourselves in difficulties, let another woman suckle (the child) on the father's behalf. Let the man of means spend according to his means; and the man whose resources are restricted, let him spend according to what God has given him. God puts no burden on any person beyond what He has given him. After a difficulty, God will soon grant relief."

All this is done for the sake of the children who are to be provided, particularly in these circumstances, with every possible care. Consider also what the Qur'ān says: (2:233)

"The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden greater than it can bear. No mother shall be treated unfairly on account of her child; no father on account of his child."

The mother, provided her moral behaviour is satisfactory, has the right to rear the child until he is seven years old. After that, the child can either remain with his mother or join

his father, according to what is good for him. If the moral behaviour of the mother is not satisfactory, then the child will be taken from her even before he reaches seven years of age. This is to protect the child and to guarantee that his moral behaviour is not affected.

So Islam puts forward sound principles for an ideal relationship between husbands and wives, and educates people to maintain that relationship. At the same time, it makes every necessary precaution, in case that relationship is broken, that children must be looked after in the best possible way.

The Relationship between Parents and Children

The Qur'ān says: (18:46)

"Wealth and children are allurements of
the life of this world."

Although children are a comfort of their parents' eyes and the charm of the life of this world, they are also considered by their parents as a fulfillment of their spiritual and moral aspirations. This is because parents will have a wider opportunity of thanking God and of showing gratitude to Him, for providing them with children, and because they hope that their children, after they have been properly brought up, will be able to lead a righteous life and ask God to be kind to their parents and reward them.

The Rights of the Children

The Qur'ān says: (17:31)

"Kill not your children for fear of want."

We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin."

Here the Qur'ān commands us not to kill our children for fear of want; but this also implies that we must not kill our children because of carelessness or lack of proper care. It is their right to live and the state should see to it they are properly cared for.

It follows from this that the child must be met, when he is born, with tenderness and love, and be given a good name, a name which he will like when he grows up. It is his right to be properly brought up. The Prophet says,

"Be good to your children and teach them good morals."⁽¹⁾

It is the right of the children that their father must support them. The Prophet says:

"Start by those whom you support ...
the child says to his father, 'support me, on whom do you want me to depend.' "⁽²⁾

It is also the right of the children that their parents must treat them equally and be fair and just to all of them. There is a lesson, to be learnt by parents, in this verse:
(12:8-9)

"They said: 'Truly Joseph and his brother are loved more by our father

(1) Ibn Māja

(2) Bukhārī

than we, but we are a good group.

Really our father is going astray. Kill Joseph or cast him out to some (unknown) land, and the favour of your father may be given to you alone."

The elder brothers envied their younger brothers and plotted to kill Joseph simply because their father failed to treat them equally. To be fair to the children in the family and to treat them equally, creates a feeling of friendliness and co-operation among them.

The children also have the right to inherit their parents. The Qur'an says: (4:11)

"God (thus) directs you as regards your children's (inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half."

A male gets double the share of the female in an inheritance and the reason for this is to be found in the responsibility which a man shoulders in life. He undertakes to maintain his wife and provide for her and their children, and he has to bear the responsibility of the whole structure of the family. In this way every member of the family gets a share, and so the unity of the family is preserved and the possibility of envy or jealousy among members of the family is removed.

The Rights of the Parents

Islam has ensured the rights of the parents by defining these rights clearly. The parents are the source of the family and they exert a great effort in bringing up the children, and so they deserve to be respected and honoured by being given certain rights.

The Qur'ān urges the Muslims to be kind and considerate to parents, even if they are not Muslims: (31:15)

"But if they strive to make you join in worship with Me things of which you have no knowledge, obey them not; yet bear them company in this life with justice and consideration."

More attention should be paid to them when they grow old. The Qur'ān says: (17:23)

"Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honour."

It is obvious that when parents grow old and become weak, they need more care and they expect it, and their children must be willing to give it to them, because they have exerted a great effort in bringing them up. They have to be supported and well looked after.

Even after the parents' death, Islam has urged their sons and their daughters to continue their duties towards them.

The Prophet says:

"When a parent dies, all his work stops

except for three things: a running
sadaqa (charity), knowledge to be made
use of and a righteous son or a righteous
daughter to continue to pray for him."⁽¹⁾

This strong relationship between parents and children is of immense value to moral education. When parents love their children, take them as a fulfilment of their spiritual and moral ambition, spend considerable time with them and do their best to bring them up properly, and when children respect their parents, obey them and be close and kind to them, all this will create a favourable environment for moral education to be achieved.

The Extended Family

The family in its wider meaning includes relatives and Islam urges members of the nuclear family to maintain strong relations with their relatives. The Qur'ān says: (2:83)

"Worship none but God, treat with
kindness your parents and kindred."

To be concerned with relatives and to maintain good relations with them is to ensure that family ties are to be strong and united. The Qur'ān warns against neglecting family ties and breaking the unity of the family: (47:22-23)

"Then is it to be expected of you, if
you were put in authority, that you will
do mischief in the land, and break your
ties of kith and kin? Such are men whom

(1) Muslim.

problems that faced their peoples at that time.

In the Qur'ānic narrative about the Prophet Shu'ayb and his people, the Madyanites, there is mention of legislation for fulfilling the practical obligations of life and the objections raised by the people against God's law because of their ignorance. It was ignorance - similar to our contemporary one - of the nature of religion, which surely demands a comprehensive system for regulating life, not a tranquillizer for the inner conscience. The Qur'ān says: (11:84-85)

"To the Madyan people (We sent) Shu'ayb, one of their own brethren. He said: 'O my people. Worship God; you have no other god but Him, And give not short measure or weight. I see you in prosperity, but I fear for you the penalty of a Day which will compass (you) all around.' And 'O my people. Give just measure and weight, nor withhold from the people the things that are their due. Commit no evil in the Land with intent to do mischief. That which is left to you by God is best for you, if you (but) believe'."

The Madyanites were a commercial people and they were known for their commercial selfishness and fraudulent dealings in weights and measures. Their selfishness was "intent on mischief", spoiling other people's business by not giving them their just dues. Their Prophet, Shu'ayb, reminded them of God and involved himself in using Divine religion to put an end to their

God has cursed for He has made them deaf
and blinded their sight."

So, according to the Qur'ān, to break the ties of kith and kin
is similar to the doing of mischief in the land, and he who
does that is cursed by God.

The Prophet also urges us to keep close to our relatives.
He says:

"'Kindred' complained to God, 'O God, I
have received injustice, I have been
deserted'. God said, 'Would you like
Me to bless those who strengthen your
ties, and sever those who sever you?'
Kindred said, 'Yes.' Then God said,
'As you wish.' "(1)

Even when some relatives fail to maintain good relations with
one, one must be tolerant and forgiving, and one must not take
that as an excuse for deserting them. In one of the traditions,
a man said to the Prophet,

"There are certain relatives of mine, I
always visit them but they do not come
to me; I try to be kind to them but
they insult me; I tolerate and forgive
them but they treat me badly." The
Prophet said, 'If this is so, then you
are feeding them sins, and if you
continue to be good to them, God will

(1) Bukhārī.

back you and help you (to be good to them)." (1)

The Prophet did not ask him to treat them equally, on the contrary, he urged him to continue to be good to them because

"The man who is good to his relatives, al-wāsil, is not the man who treats them equally, but it is he who, when his relatives desert him, continues to be good to them." (2)

Besides the self-discipline that a person finds in keeping up his responsibilities towards his relatives, despite their attitude towards him, the society will benefit a great deal when good relations are maintained in the extended family. As the Islamic society is a collection of extended families, there will be good relations between its members and this will add to its integration. Moreover, in the case of a child who loses his parents, or whose parents may be lacking in some necessary things which are of vital importance to his upbringing, this may be compensated for by some of the relatives who can provide love and security, financial help or moral guidance.

What I have said so far is a very brief introduction about family relationships. I have said that the family is the basic unit on which the society is built. The value of responsibility within the family circle is that it is the basis on which the family stands. It rests on the fundamental characteristics of

- - - - -

(1) Muslim

(2) Bukhārī

human nature, on the emotions of pity and love and on the necessity of material needs and welfare. Thus it is the nest in which and around which are produced all the morals and the manners of the society. In other words, the family is the nest which produces for the society morally educated children. The stability and the harmony which are brought about by good and close relations between all members of the family - between husband and wife, parents and children and between all members of the extended family, all this acts as a necessary condition of achieving moral education in the family. The sufficient condition is provided by the direct contribution that the family makes to moral education. Let us now assess how the family contributes directly to the moral education of children.

Moral Education in the Family

It is undoubtedly true that home background is highly relevant in understanding the behaviour of children. This is clearest in the extreme cases. Take, on the one hand, the young trouble-maker whose parents bring him up looking untidy, careless, inconsiderate to his parents and teachers and irresponsible, whose father is often out of home and whose mother cannot cope, or whose parents always quarrel with each other. On the other hand, take the well-behaved and responsible child whose parents bring him up looking clean and tidy, take close interest in what he does at school and provide him with a good example. For this reason Islam has paid greater attention to the family or home background and considered it to be the most important element in the moral upbringing of children.

In the Islamic society, the role of the family is to uphold the spiritual values and safeguard cultural traditions influencing the moral outlook of each family member, particularly those of the young generation. The development of personality begins at a very early age. Therefore, the family becomes the first source of influencing its growth. But this growth should take the direction which brings about a more balanced life for the child when he grows up. That is why Islam has emphasized the necessary unity of the spiritual and physical, the intellectual and the emotional in the development of personality. Parents are obliged to provide the child with love and security and guard his conduct by educating him in the Islamic values. The Qur'an says: (66:6)

"O you who believe, save yourselves and
your families from a Fire whose fuel
is men and stones ..."

We are commanded not only to guard our conduct but also that of our children by trying our best to give them a proper Islamic moral education. In the remaining part of this chapter, I shall attempt to show how this can be achieved.

The Effect of Heredity

We have seen how Islam urges men and women to choose very carefully each other as husbands and wives. One of the reasons for this careful choice is to obtain the good effects of heredity and avoid the bad ones. The Prophet says:

"Select (fit) women (in respect of character)
for your seed, and marry (your) equals or

akfā' and give your daughters in marriage to them."⁽¹⁾

Here the word 'equals' or 'akfā'' refers mainly to equality in religion or character. That is why the Prophet has laid stress on nobility of character as a criterion for marriage, "attain success with the one possessing nobility of character". So right from the start, before marriage, the would-be parents must be conscious of the fact that their future children are to possess good hereditary traits which facilitate their moral upbringing.

It is true that what is being transferred by heredity is not ready-made abilities or qualities, but only the pre-requisites for their development. These pre-requisites may develop or wilt, depending on prevailing conditions, the nature of the educational influence, and the whole system of upbringing to which a given child is exposed. In other words, hereditary inclinations are always potentially there, and it is the duty of the parents, through proper upbringing, to actualize the good ones and shutter the bad ones. As it is much easier to develop good inclinations and characteristics than to weaken the bad ones, this must be borne in mind when considering hereditary factors before marriage. In this way the family contributes effectively to the moral education of children by trying to equip them with good inborn moral characteristics.

(1) Tirmidhi

Parents as Good Examples

Any moral system, however good it might be, becomes mere theory if it is not put into genuine practice. God revealed His messages to mankind through prophets who were human beings, to show them that what has been revealed can be successfully put into practice.

God did confer a great favour on the Muslims when He sent to them the Prophet Mohammad to rehearse to them the signs of God and to sanctify them and teach them the Qur'ān and wisdom. But the Prophet did not only convey the message theoretically, he also succeeded in giving a living example of how to abide by it. The Qur'ān says: (33:21)

"You have indeed in the Apostle of God
a beautiful pattern (of conduct) for
any one whose hope is in God and the
Final Day; and who engages much in the
praise of God."

As the Prophet's pattern of conduct is to be taken by Muslims as an example to be followed in all the institutions of society, and as the Prophet himself has set a practical example for the Muslims, so also parents, teachers and all members of society who are in authority must themselves be good examples.

There is a close relationship between the general atmosphere in the family and the character of the children. It is very difficult for a child to tell the truth if he discovers that his parents themselves tell lies. It is equally difficult for him to be honest if he knows that his mother, for example, is in the habit of cheating him or his brother or his father.

It is also true that the child whose parents treat him with cruelty cannot learn to be kind and tolerant. When parents provide bad examples for their children, we cannot expect them to be well brought up.

The general atmosphere of the family cannot be artificially invented or sustained. Only the parents' personal life and their actual behaviour creates and upholds it. This is because their behaviour is the most decisive factor. They must not think that they can bring up their children only when they talk with them or teach them or direct them. They actually bring them up during every moment of their life, even if they are not present. How sincere they are in their prayers, how close they are to each other, the way they dress, the way they talk with other people and about others, how kind they are to relatives and to others and how they react to happiness and sorrow, etc.

Even when parents advise their children repeatedly to be honest, kind, tolerant and well disciplined, etc., they must not expect their children to listen to their advice if what they themselves practise contradicts what they say. They must know that when practice contradicts theory, righteousness is frustrated. Al-Ghazali says:

"Whenever a person partakes of something and warns others not to touch it because it is a deadly poison, he makes himself a laughing stock to man and lays himself open to their accusations and, what is still worse, he makes them more anxious

to try what they have been forbidden to do, saying that had it not been the sweetest and the most delicious of all things, he would not have kept it exclusively for himself."⁽¹⁾

This is particularly true with young children who are always keen to try what they have been forbidden to do. Parents should feel ashamed when they enjoin what is right upon their children and forget themselves. The Qur'ān says: (2:44)

"Do you enjoin right conduct on the people, and forget (to practise it) yourselves, and yet you recite the Qur'ān, will you not understand?"

Besides the fact that it is shameful for parents to preach what they do not practise, children will be disappointed when what they see contradicts what they are told. Childhood and adolescence are not only times of great hopes but also periods of great doubts which may frustrate them and may result in lack of self-assurance. When a child loses faith in his parents, he begins to distrust others too, and often falls in trouble.

As the family in the Islamic society is the basic unit on which the society is built, and as it is the nest in which are produced the morals and the manners of the society, parents must be well educated in the Islamic values and must have strict moral discipline in order to exhibit good personal and moral qualities. According to children, what is right and

(1) Op. cit., Part I, p.51.

wrong is related to what parents or teachers say and do. So a vitally important contribution by parents to moral education is to practise al-'ibādāt properly. This will provide them with moral discipline, moral stamina and readiness to lead a genuine moral life all through their lives.

They must not only recite the Qur'ān regularly and teach it to their children, but they must also conform in their daily behaviour to the moral injunctions, positive or negative, set for them in it. They must perform prayers punctually and teach their children who have reached seven years of age to do that also; and it is good if they take their children to the mosque. As children's character depends on socially conscious behaviour traits such as honesty, straightforwardness, upholding of Islamic principles, responsiveness, respect and kindness towards others etc., parents must not only preach these qualities, but they must practise them genuinely. Only when there is a stable family which has high Islamic morals prevailing within it as well as in relationship to the society, can it be rightly said that parents have succeeded in establishing good habits in their children by providing them with living examples.

Importance of Habits in Moral Education

Although it is desirable, in the Islamic society, to develop rationality and moral understanding in people, facts about child development reveal that at the most formative years of a child's development he is inaccessible to rationality and moral understanding and impervious to the proper manner of

passing them on. As the very young child's idea of right and wrong is determined, in most cases, by his parents and teachers, it is logical to say that at this stage of moral education emphasis is to be on habit, tradition and being properly brought up. This, however, does not mean that reason and intellectual training have no place at all at this stage. In spite of the fact that rationality and moral understanding are beyond the grasp of young children, I believe that they can and must be gradually introduced to them. Children, particularly when they become adolescents, imitate not only their parents' habits and attitudes towards fulfilling their duty towards God and society, but also their ways of thinking and their reasoning. This by itself is a good reason to urge parents to maintain moral maturity and a certain intellectual level which help them to articulate with their children. (I shall expand this in the next section.) So it is the duty of parents and teachers to introduce children to rationality and moral understanding; and the minimum effort at which they must aim is to discipline the children and initiate them into the necessary habits of behaviour in a way that does not stultify the development of rationality and moral understanding at a later stage. Indeed, at a later stage, the child must be strongly urged to use reason and moral understanding. This is because, as I have said earlier, Islamic morality, in addition to revelation, is based on intention, reason and moral understanding. So if parents do well in establishing the love of reason and moral understanding in their children, they will be carrying out an extremely important Islamic educative task.

selfishness and fraud.

The same fact is reflected in the Qur'ānic narrative about the message of the Prophet Ṣāliḥ to his people: (Qur'ān: 26: 146-151)

"Will you be left secure in (the enjoyment of) all that you have here? - gardens and springs, and corn-fields and date palms with spathes near breaking (with the weight of fruits), and you carve houses out of (rocky) mountains with great skill. But fear God and obey me, and not follow the bidding of those who are extravagant."

His people had material civilization; they were proud of their skill in producing corn and fruit and in carving fine dwellings out of rocky mountains. But they misused all these gifts. So Ṣāliḥ urged his people to return to the religion of God and His way of life, and to leave the systems characterized by extravagance and mischievousness. He urged them to show gratitude to God by directing that civilization towards the way which pleases Him.

The message of Jesus was of the same nature. Montgomery Watt says:

"Throughout most of human history religion has been intimately involved in the whole life of man in society, and not least in his politics. Even the purely religious teaching of Jesus - as it is commonly regarded - is not without its political

The duty of the family in the Islamic society is mainly to transmit the Islamic moral and cultural traditions to the children. But as the very young child is limited in rationality and moral understanding, the transmission of the Islamic moral and cultural traditions can be achieved, to a very large extent, by initiating the children into constant performance of activities which uphold these moral and cultural values.

Al-Ghazali says that the joy and the enjoyment which a gambler finds in gambling may be equal to or greater than the joy and the enjoyment of other people who do not gamble; bearing in mind that gambling may have taken away all his money and may have destroyed his home. But in spite of this he continues to love gambling and enjoy it. The only explanation for this, according to al-Ghazali, is that gambling has become a habit. He goes on to say that this example and others show that actions are greatly governed by the habits we form. He says that:

"since, through the formation of bad habits, the soul can be led into the way of enjoying vice, it can similarly be trained to delight in virtue by being disciplined in the constant performance of what is good."⁽¹⁾

It might be argued that the good act through which our children learn to be good or learn to apply Islamic moral traditions is an act which they may perform reluctantly. They

(1) Al-Ghazali: op.cit., p.51.

may find no pleasure in it. I do not think this reluctance will continue for a long time, especially if the child is approached in the right way. Take, for instance, a child of seven, who is repeatedly asked by his parents to perform the five prayers of the day punctually, recite some verses from the Qur'ān and learn them by heart, to be clean, tidy and responsible, to accompany his parents or one of them when they visit their relatives or neighbours, etc. He may find all this, at first, difficult to do, but in the course of time and after a continuous repetition of the 'good act', they become good in the sense that they have developed the habit or the disposition of goodness. Such habits flow naturally and the children no longer perform the 'good act' reluctantly or painfully, but easily and pleasantly.

Aristotle also stressed the importance of habits in moral education. He says:

"But the moral virtues we do acquire by first exercising them. The same is true of the arts and crafts in general. The craftsman has to learn how to make things, but he learns in the process of making them. So we become builders by building, harp players by playing the harp. By a similar process we become just by performing just actions, temperate by performing temperate actions, brave by performing brave action. ... So with our desires and passions. Some men are

made temperate and gentle, others profligate and passionate, the former by conducting themselves in one way, the latter by conducting themselves in another, in situations in which their feelings are involved. We may sum it all in the generalization, 'like activities produce like dispositions.' This makes it our duty that our activities have the right character, since the differences of quality in them are repeated in the dispositions that follow in their train. So it is a matter of real importance whether our early education confirms us in one set of habits or another. It would be nearer the truth to say that it makes a very great difference indeed, in fact all the difference in the world."⁽¹⁾

In the light of what Aristotle is saying, parents must see to it that the activities of their children must have the right character, because it is their actions that determine their dispositions. But I believe that from the point of view of moral education, it does not only make all the difference whether we form habits of one kind or another from our childhood, but it makes all the difference too, in what manner such habits

(1) Op. cit., Book II, p.42-43.

are formed.

In the previous section, I have said that the most effective manner of helping children to acquire good habits is that parents themselves must always provide the good example. In other words they must continuously provide the best pattern of conduct for their children to imitate, they must consciously direct all their activities towards the right character which they want their children to have.

Another effective means of persuading children to form good habits is to be found in the amount of obedience that the children display. Obedience in children is an effective expression of their love, trust and respect towards their parents and other adult family members; it also expresses a conscious desire to acknowledge their experience and wisdom. The development of obedience can be fostered by the close relationship that the parents succeed in maintaining between themselves and their children. This strong relationship has to start from the very early days of childhood. Breast feeding, close physical and emotional contact and understanding are the pillars of this relationship. The development of obedience can also be fostered by the brief and simple explanation to the child of the reason why he should behave himself in the given fashion and not otherwise.

Parents should also try the use of encouragement and praise. Children respond to praise and they appreciate it particularly when their accomplishment and their self-improvement are noticed and acknowledged by their parents. Encouragement develops in children a belief in their worthiness

and in their abilities. This encouragement can foster sensitivity and enthusiasm as well as discipline. Parents may use a gift as a prize for something very special, such as improvement in behaviour, or as a reward for a socially or a morally significant deed. Al-Ghazali draws attention to the importance of using reward and praise in the upbringing of children. He says:

"Whenever a child displays commendable behaviour or performs a significant moral deed, he must be rewarded in a way that pleases him and must be praised openly."⁽¹⁾

If parents want to achieve desirable results during the upbringing of their children, they must not lose patience too soon. Of course, it is easier to get angry and to reprimand them than to use psychological insight and find a way to make the child think and reconsider. By paying attention to the daily experiences of the child as well as to his feelings, parents may discover the reason for any unusual behaviour. To achieve this, parents, especially the mother, need not only patience and self-control but also a certain amount of sensitivity. The development of a child's personality is a complex and delicate matter. It demands a lot of attention, thoughtful reflection and constant searching for the proper approach. It is for this reason that Islam retains for mothers the primary duty of bringing up their children. In the

- - - - -

(1) Op. cit., p.63.

remaining part of this chapter, I shall try to assess the role of the mother in the family.

The Mother and the Upbringing of Children

Islam looks at life from many sides and envisages for individuals duties which differ one from the other, but which are all mutually connected and harmonized. So it envisages the respective duties of men and women and it lays on each of them the responsibility of fulfilling a duty primarily towards the development of life as a whole, and it ordains for each of them guaranteed privileges, in order to ensure this universal and human aim.

The father undertakes to support his wife and provide for her and their children. He shoulders the responsibility of the whole structure of the family. The reason for this is physical endowment, because he is free from the domestic cares of the family, he can attend the affairs of society over considerable periods, and can apply to these all his physical and intellectual powers. This does not, in any way, belittle the role of the mother in society.

Islam has raised women to a position of equality with men; whenever the physical endowments and the responsibilities are indential, men and women are equal; whenever there is some difference in these respects, the discrimination follows that difference, for example a man gets double the share of a woman in an inheritance because his responsibilities are greater. But in the spiritual and religious field men and women are equal.

The Qur'ān says: (4:124)

"If any do deeds of righteousness, be
they male or female, and have faith,
they will enter Paradise, and not the
least injustice will be done to them."

This equality is also stated in verses (3:195) and (16:97). In
the sphere of possessing and administrating money, they are
equal. The Qur'ān says: (4:7)

"From what is left by parents and those
nearest related there is a share for
men and a share for women, whether the
property be small or large, - a
determinable share."

Besides the right of the spiritual faith and that of material
independence, Islam grants to women the right of intellectual
achievement; it is obligatory upon them to search for knowledge.
The Prophet says:

"The search for knowledge is obligatory
upon every Muslim (man and woman.)" (1)

But Islam retains for women the primary duty of upholding
the family circle, above all, the upbringing of children. This
is because in the Islamic society, life is more than merely
economic or physical. There are other religious, moral, social
and educational objectives. Without the deep involvement of
the mother in the upbringing of her children, it becomes very
difficult to consider all these objectives which provide the

(1) Ibn Māja.

child with a more balanced life.

It might be argued that the advance of industrialism has had, as one of its most important consequences, the progressive removal from the family of its educational function. Formal educational institutions, it might be said, can take over from the family not only the teaching of specific skills, but much normative training as well. The school, that is to say, can become the focal socializing agency. But this cannot be accepted. Even in the most advanced industrial economy the school cannot and does not take over completely from the family. The first five years of life are crucial foundation years, and even after starting at school the child normally continues to live with his parents and to be deeply influenced by their behaviour and attitudes. Moreover, the family does not only share in the socialization process alongside the school, and indeed, other agencies as well, but it exerts a profound influence on the response of the child to commendable moral behaviour and to the school. It is for this reason that Islam has laid emphasis on the consideration of this influence and has retained for the mother the primary duty of upholding this influence. Indeed, she must be occupied with this, for the development of her child demands a lot of attention, thoughtful reflection and a continuous searching for the right approach. Let us take one aspect of the mother's role in the upbringing of her children, and examine it, to show how important she is in exerting a considerable influence on the response of her child to desirable moral behaviour and to a good academic performance. This aspect is the language she uses when she

communicates with her child.

Conscious tension to verbalize moral guidance and make it explicit, strengthens the relationship between the child and his parents, his mother in particular. Bernard Mayo says:

"It is the language, the monopoly of human beings, that provides the common link between the controller and the controlled and what characterizes human conduct is that it is controlled by methods involving the use of language."⁽¹⁾

Basil Bernstein says:

"that certain linguistic forms involve for the speaker a loss or an acquisition of skills - both cognitive and social - which are strategic for educational and occupational success."⁽²⁾

He distinguishes between two types of language, formal and public. Formal language is one

"where the structure and syntax are relatively difficult to predict for any one individual and where the formal possibilities or sentence organisation are used to develop meaning and make it

(1) Mayo, Bernard: Ethics and the Moral Life, p.21.

(2) Bernstein, Basil: Social Class and Linguistic Development: A Theory of Social Learning, in Education, Economy and Society, p. 288.

explicit."⁽¹⁾

An example of formal language is when a mother articulates with her child in this way: "I would rather you make less noise, darling."

By contrast, public language is one which is

"distinguished by the rigidity of the syntax and the limited and restricted use of structural possibilities for sentence organisation. Thus these speech elements are highly predictable for any one speaker. It is a form of relatively condensed speech in which certain meanings are restricted and the possibility of their elaboration is reduced."⁽²⁾

An example of a public language will be when another mother, instead of articulating with her child, directs him abruptly by saying, "Shut up."

Bernstein goes on to say that,

"the child learns his social structure and interjects it from the very beginnings of speech. This process of subordinating behaviour to verbally elaborated meanings will progressively become the major instrument by which the growing child

(1) Ibid., p.291.

(2) Ibid., p.291

relevance."⁽¹⁾

Here Watt not only defines the nature of the religious nature of Jesus but also asserts the deep involvement of religion in the social affairs of man. In fact the Qur'an describes the essential mission of all the Prophets as that of judging between people in those matters which alienate man from his fellowmen in society and from his Creator: (11:213)

"Mankind was one simple nation and God sent Messengers with glad tidings and warnings; and with them He sent the Book in Truth, to judge between people in matters wherein they differ."

This verse determines the close relationship between Divine religion and life.

So Islam is a system for practical human life in all its aspects. It is a system that entails the theory that expounds the nature of the universe and determines the position of man in it as well as his ultimate objectives therein. The doctrine and practical organisations, which stem from and depend on this ideal, translate this ideal into a reality reflected upon the everyday life of human beings. To show this let us examine the social, economic and political systems of the Islamic society. The examination of these systems is vital because they give shape and content to the Islamic society and affect and channel the moral education of the individual.

(1) Watt, Montgomery: Islamic Political Thought, p.26-27.

becomes self-regulating."⁽¹⁾

So for mothers

"a way is open for the control of
behaviour through verbal means which
maximises the possibility of rational
ordering and manipulation."⁽²⁾

In the Islamic society where behaviour is consciously oriented towards an explicit set of goals and values, the child should be brought up in an articulated structure. The child should grow up in a moral structure backed by a simple form of rationality where his life is organized from early age. An educated and a devoted mother should address her children by using a language which relates the expression of her feelings to her approved moral and social recognition. In this way, her influence on her children's response to approved moral and social behaviour will be remarkably effective. At the same time when a child is used to 'formal' language, he will find communication with the teacher easier, and so in this way his response to school can bring about a high academic standard.

But the mother who exerts a lot of attention and exercises thoughtful reflection and tries consciously to verbalize her intent when she communicates with her children, is the mother whose sole occupation is the proper upbringing of her children. It is no wonder, therefore, if Islam keeps for mothers the primary duty of upholding the family circle and gives them the

- - - - -

(1) Ibid., p.294.

(2) Ibid., p.294.

important responsibility of producing to society well-behaved human beings.

.

In this chapter I have tried to show how the family in the Islamic society contributes to the moral education of children. The family in the Islamic society contributes indirectly to moral education by providing the home in which parents can live in tranquillity with each other and find quiet of mind, and where children find love and stability and the right environment for their upbringing. Even in case of divorce, Islam provides for the children the best possible environment in which they can be socially and morally well brought up. The family contributes directly to the moral education of children by transmitting the Islamic moral and cultural traditions mainly through the cultivation of good habits in their children. This task can be successfully achieved if parents themselves are well disciplined and able to provide good examples for their children, and mothers must be prepared to be exclusively occupied with the upbringing of their children.

In the next chapter we shall see how in the Islamic society the school is an important social institution which contributes effectively to the moral education of children.

CHAPTER SIX

MORAL EDUCATION IN THE SCHOOL

Introduction

The mosque was the first and the only educational institution in the early Islamic society. It meant much more than a mere place of Divine worship. It was a cultural centre, a place to which one should go to learn or teach some good. The Prophet says:

"Whoever comes to this mosque of mine,
and he does not come but for some good
which he would learn or teach, he is
like one who is engaged in jihād in
the way of God ..."(1)

The mosque, being the essential meeting-place of the Muslims five times a day, became also a centre where all important matters relating to the welfare of the Muslim community were discussed and where Muslims gathered together on all important occasions. The mosque was thus not only the spiritual centre of the Muslims but also their educational, social and political centre. But, despite all this, the sacredness of the mosque as the house of Divine worship was fully observed.

Although, from the early years of Islam right up to the present day, the mosque has played an important role in the life of the people, the idea of the school as the proper educational institution in the Islamic society is commonly accepted.

(1) Mishkāt al-Masābīh

But although the school differs in buildings, surroundings and organisation from the mosque, it is supposed to be concerned with the essential message of the mosque. It may be said that it is difficult to see how the message of the school can be the same as that of the mosque; the message of the mosque is religious while that of the school is not. This is true in secular societies, but in the Islamic society the dichotomy between the school, knowledge or learning in general and the mosque cannot be maintained because it indicates or implies a dichotomy between religion and life. Islam is a practical religion in which Shari'a guides all walks of life. Learning, for instance, is obligatory upon every Muslim, be he a man or a woman. The first verse revealed to the Prophet encourages learning. It says: (96:1-5)

"Read, in the name of your Lord, the
creator, who created man from clots of
blood. Read! Your Lord is the most
bounteous One, who taught by the pen,
taught mankind things they did not
know."

This verse repeatedly asked the Prophet to read and to praise knowledge and learning. This shows not only that Islam is a religion in which revelation and reason can go side by side, but also shows how learning is encouraged and revered by Islam, and indeed for the purpose of cultivating rationality and individual responsibility in every member of the society. But, most important of all, it shows that knowledge and learning must be directed towards activities which are compatible with Shari'a.

Consider also this: (Qur'an, 3:18)

"God bears witness and so do the angels and those endued with knowledge, that there is no God but He and that He is standing firm on justice. There is no God but He, the exalted, the Wise."

This is the noblest witness on the most important issue in Islam, the oneness of God; and this witness is given by God, the angels and those endued with knowledge. So those who learn in the school and those who teach them, and all other learned people in the society must reveal, continuously and persistently, through knowledge and learning, the oneness and greatness of God.

Consider also this: (25:27-28)

"Do not you see that God sends down rain from the sky? With it we then bring out produce of various colours. And in the mountains are tracts white and red, of various shades of colour, and black rocks. And so among men and crawling creatures and cattle, are they of various colours. Those who truly fear God, among His servants, are those who possess knowledge."

In the above verses there are only hints for the study of certain subjects like agriculture, geology, anthropology, sociology and zoology, etc. What is interesting is that the study of these subjects is closely connected with the fear of God. This means that learning in the Islamic society leads us to know God and

fear Him. If the Muslims do not direct their knowledge and learning towards a deeper knowledge of God, they will be like those who are described by the Qur'ān in the following verse: (30:6-7)

"But most people do not understand. They know but some of the outer (things) in life of this world, but of the other life, they are heedless."

Those who confine themselves to the outward show of things will ultimately mislead the way because they are ignorant of the inner realities of things.

What I have said so far is sufficient to throw light on the Islamic picture of the school. The school is a small society which acts as a link between the family and the outside world. Its aim is to produce good human beings. It builds on the academic and moral abilities of children who come from good homes, and exerts an effort to allow children who come from comparatively poorer homes to acquire better academic and moral standards. It provides for the pupil a secure framework in which he can feel that he can participate in such a way that makes the educational situation more lively. Like the mosque, the school transmits the Islamic culture to the children and so moral education is achieved along with the acquisition of knowledge. Not only that, but also because the aims of the Islamic society are clearly established, the school can intelligently and consciously teach those values which are necessary for the achievement of those goals which are generally approved.

Before we turn to see how moral education is taught in the

school, it would be necessary to remind ourselves of the main elements of Islamic moral education, because it is these elements which I shall apply to the function of the school.

These elements are:

- a) The teaching of substantive moral judgements which are taken from Shari'a and which are binding on all Muslims.
- b) The cultivation of rationality, awareness and moral understanding, because to refuse to help children, particularly in the secondary school, develop these, is to condemn them to an inferior and incomplete morality.
- c) The creation of a healthy environment in the society to allow the people to discipline themselves practically into a moral framework. This can be done by creating contexts and activities through which moral education can be achieved.

I want also, before going on to assess how moral education is taught in the school, to define the authority of the Muslim teacher. I shall do this not only because the Muslim teacher represents the authority of Shari'a, but also because the application of the above elements of Islamic moral education to the function of the school depends to a very large extent on him. Since these elements are to be achieved through the whole process of education, and the teacher is the most important element in that process, it becomes, therefore, necessary to speak about the authority of the Muslim teacher. By analysing the authority of the Muslim teacher, what I have said about the

role of the school will be clearer and will pave the way for an understanding of how the elements of Islamic moral education can be effectively applied to the function of the school.

The Authority of the Muslim Teacher

The concept of "authority" is of great importance to moral education, particularly in considering the relationship between teacher and pupil, from the point of view of the authority of the teacher. The teacher inescapably exercises a certain authority over the young. The teaching-learning process usually involves a teacher and a student, and the quality of the resulting educative experience is determined by the relationship between these two. So to be able to determine this relationship between the Muslim teacher and his pupil, a brief analysis of the nature of authority will be of great help.

In the Symposium on Authority by R.S. Peters, P.G. Winch and J. Duncan-Jones, in the Aristotelian Society, vol.XXXII, 1958, R.S. Peters took what Hobbes means by authority as a starting point of his discussion. Hobbes says:

"Of persons artificial, some have their words and actions owned by those whom they represent. And then the person is the actor; and he that owneth his words and actions, is the AUTHOR: in which case the actor acteth by authority ... and as the right of possession is called dominion, so the right of doing any action, is called Authority. So that by authority,

is always understood a right of doing any act; and done by authority, done by commission, or licence from him whose right it is."⁽¹⁾

According to Hobbes, a civil society is not a mere collection of individuals. People conform to certain standards of behaviour which are passed from generation to generation. The function of these standards is to determine what is right and what is wrong, and whenever there are "right" and "wrong" ways of doing things, there is authority. It follows, therefore, according to Hobbes, that we need people to decide which things are right or wrong and we need also to decide about their application in certain situations. This is what is known as *de jure* authority, which means that according to a certain set of values, a person is appointed (authorised), because of his competence, to do certain things but not to do other things.

Peters accepts this view and says that whenever there are rules for right and wrong, there is authority. That is why, according to him, authority is concerned with judges, policemen, legislators, etc. He says:

"There are procedural rules which give such people the right to decide, promulgate, judge, order and pronounce. They are thus authorised to lay down what the substantive rules are, apply them to particular cases, enforce them or announce them publicly perhaps with

(1) Hobbes, Thomas: Leviathan, p.105-6.

the appropriate rituals. In other words, the concept of authority would be unintelligible unless we first had the concept of following rules with the built-in notion that there are correct or incorrect ways of doing things."⁽¹⁾

To be "in authority", according to Peters, means that a person has a right to command, or make decisions because he has been appointed to do so according to some rules of procedure. But de Gaulle, for instance, was not "in authority" before he became President, yet he had a remarkable influence over the people. Here, Peters resorts to Max Weber to provide him with an explanation for this.

Max Weber⁽²⁾ gives three types of legitimate authority:

1. Legal-rational authority - "resting on a belief in the "legality" of patterns of normative rules and the right of those elevated to authority under such rules to issue commands." A chairman of a Civil Service committee is an example of legal-rational authority.
2. Traditional authority - "resting on an established belief in the sanctity of immemorial traditions and the legitimacy of the status of those exercising authority under them." A "religious" leader, in the Sudan, is an example of traditional authority.

(1) Peters, R.S.: Ethics and Education, p.238.

(2) Weber, Max: Theory of Social and Economic Organisation, pp.300-301.

The Social System

As far as the social, economic and political institutions are concerned, Islam has laid down the general rules and principles, leaving their application in detail to be determined by the process of time and by the emergence of individual problems.

The social values of Islam provide the greatest guarantee of a society based on the principles of freedom, human brotherhood and social equality.

(a) Freedom and Inner Conviction

Social justice in Islam, which is based on social, economic and political values, cannot be assured unless it is called for by the individual out of an inner conviction, and must be needed by society. If human equality and human brotherhood have their roots in a profound inner conviction, that is, there is a belief to demand it from within, then rules and principles in connection with them can be easily applied.

Islam began by freeing the human being from servitude to anyone except God and from submission to any save Him. When the human being is freed from servitude to and worship of any one save God, then he cannot be disturbed by any feeling of fear of life, or fear of his livelihood. This fear lowers the individual's estimation of himself and makes him accept submission and give up much of his natural honour. There is no reason for any man to be oppressed by anxiety about his livelihood, for his provision is in the hand of God alone. This belief strengthens the human heart and empowers the human conscience. It gives courage to

3. Charismatic authority - "resting on devotion to the specific exceptional sanctity, heroism or exemplary character of an individual person, and of the normative patterns or order revealed or ordained by him." Jesus and the Prophet Mohammad can be taken as examples of charismatic authority.

Peters' position is that we have, as Weber, says, "traditional" and "legal-rational" authority. It is characteristic of these that authority is understood as related to a status or an office defined or held according to certain rules of procedure. But Peters says that we also have "de facto" or charismatic authority which attaches to a person with certain personal qualities which he shows. He says:

"And in ordinary conversation the two senses can be used without danger of misunderstanding in one sentence when we say things like 'the headmaster and others in authority had, unfortunately, no authority with boys'." (1)

The opposite is also true, as when we say that charismatic authority allows a person like de Gaulle, who was not in authority before he became President, to exercise authority by wielding an influence over others. The fact that Peters stresses the importance of charismatic or "de facto" authority, has driven him to believe that the starting point in the analysis of authority is the success of the individual in getting his

(1) Peters, R.S.: Aristotelian Society, Vol.XXXII, p.209.

decisions accepted by other individuals. This analysis, however, is rejected by P.G. Winch, and it is interesting to see why he opposes it.

In the first place, Winch believes that

"a relation of authority, as opposed to one of power, is an indirect relation between X and Y involving as an intermediary the established way of performing the activity on which X and Y are engaged."⁽¹⁾

He seems to say that the relationship between two persons involved in a rule-governed activity is to be found in their awareness of the "established" way of doing the activity in question, which is common to both of them. To explain what he means, he gives an example by saying that a judge trying a case, his authority over a person is understood in terms of the system of (legal, moral and political) ideas without which the judge's legal processes are meaningless. Winch criticizes Weber and Peters for making authority depend on purely personal qualities, because this, he believes, denies the notion of "an established" way of doing things as essential to the notion of authority. According to him, the three types of authority given by Weber - "legal-rational" authority, "traditional" authority and "charismatic" authority are not conceptually distinct, because the idea of legal-rational and that of charismatic authority pre-supposes the idea of a tradition or "an

(1) Winch, P.G.: Ibid., p.230.

established" way of doing things.

But more important than this is his criticism of the way Weber and Peters define authority. To them, authority refers to a person ordering, commanding or influencing others. But he defines authority as follows:

"Authority is not a sort of influence. It is not a kind of causal relation between individual wills but an internal relation. The very notion of a human will, capable of deliberating and making decisions, presupposes the notion of authority."⁽¹⁾

It is true that if authority is to be subject to another's will, one's own freedom will be reduced. It seems to me that Winch wants to defend the freedom of ordinary people in society, and wishes to raise their intellectual and moral standards in order to be critical, responsible and free. The freedom that Winch has in mind is the freedom to reason why one accepts this or that command, this or that influence. To be able to reason does not mean to be subject to the influences of others, but to be actively participating in a rule-governed activity, without being a blind follower of a rule or an influence.

It might be argued that if authority is understood in this way, we cannot exercise authority over our children because their freedom will disappear. But Winch would reply that children are not in a position to exercise fully their freedom because they have not yet become sufficiently initiated into

(1) Ibid., p.226.

moral deliberation and justification. In fact it is through authority that we teach them how to reason and maintain their freedom.

Again, it might be argued that in the case of the authority of politics, for instance, the freedom that Winch is calling for cannot be maintained, because it is very difficult to come to a general agreement about what is right, and so some people may obey just because they are ordered or influenced. Winch would reply that in the case of politics, we have to come to an agreement about placing a person "in authority", who decides what is to be done. But here, Winch maintains, we must have genuine authority, not power or ability to influence others. It follows, then that the question how far the decision made by the person "in authority" is the right one, is an important question, because it indicates that what is to be decided is more important than who decides it. He then maintains that as long as the decision arrived at emerges from beliefs and traditions which are open to discussion and justification, there is the possibility of freedom, to be exercised by individuals in the society. Therefore, to say, as Peters says, that a person is exercising de facto authority when his decisions are accepted simply because he says so, does not go far enough.

To summarise the differences between Peters and Winch, I would say that whereas Peters maintains that authority is connected with someone advising, counselling, demanding, influencing, ordering and commanding, Winch believes that there is an internal relationship between rules and authority. In other words, whereas Peters believes that there are some

authoritative people in society, Winch maintains that all people in society are authoritative.

As a matter of fact, I find that both what Peters and Winch are saying is acceptable to me. I accept Peters' view because I believe that not all people in society can be put officially "in authority" in order to command or advise. Some people, because of their competence, are appointed to do certain jobs. At the same time, not all people can be "authorities" in the sense that they possess the same personal, moral and intellectual qualities which enable them to have an influence over others and an insight into what they do. This means that some members of society possess more and better qualities than others and so they have a better and a deeper understanding of the rules than others. If, then, there are those who have a better understanding of the rules and are able to interpret and communicate them to those who do not know, they are authoritative on what they teach.

On the other hand I accept the way Winch defines authority, because it gives dignity and respect to every individual person in the society. We seem to have accepted it as a fact that the masses are guided by their emotions and that they can be easily led to accept and follow what seems to be satisfying. I believe that the masses must be authoritative, as Winch maintains, in the sense that they must actively participate in rule-governed activities. But in order to participate effectively in these activities, they must try to be responsible, thoughtful and critical. Only when we cultivate rationality in them and raise their moral standards, will they be able to

behave in this way. A society whose members are emotional, intellectually and morally lazy, will be open to invasions of different forms of power and propaganda.

Authority, as I understand it, includes all that Peters and Winch have said, provided it is based on Islamic grounds. In the Islamic society, Muslims believe that God authorised the Prophet Mohammad and revealed to him the Qur'ān. The Prophet combined the authority of the Qur'ān in which there are rules for right and wrong, with his own charismatic authority which depended on purely personal and moral qualities. The nature of the rules of Shari'a makes it necessary for all those who believe in them to be authoritative in Winch's sense. (I shall expand this later in this section).

So far I have dealt briefly with the nature of authority, but still it remains, by way of analysis, to clarify it further.

Authority must be distinguished from power. Authority is exercised over people who voluntarily accept it, whereas "power" denotes means by which a person imposes his ideas on others. These means might be physical or personal - money, status or sexual attraction, etc. However, power is needed to support authority. The cane is behind the authority of the teacher and the police are behind the authority of the judge. But this must not distract us from the fact that the authority of the teacher and that of the judge's, for instance, to continue with success, it must be connected with their personal and moral qualities as well as with their faith in their mission and their ability to communicate this mission.

Authority is not only understood in the fields of social control. When we say that a person is an authority in the history of the Sudan, for instance, we mean that this person can speak about the history of the Sudan with competence, depth and insight. His authority can only be questioned by appealing to reason and argument.

It remains now to sum up what I have been saying in a way which will help to determine the relationship between the Muslim teacher and his pupil, from the point of view of the authority of the teacher.

We have seen that to be "in authority" and to be "an authority" are two different types of authority. The first is the authority of the office, that is, a person is officially appointed to do a certain job. The second is charismatic authority which depends on the personal and moral qualities of a person. Then there is the authority which depends on a person having depth and insight in something he does. We have also considered what Winch means by authority, that is the authority which a person inculcates in others in order to participate actively in the rule-governed activities of the society. Now the Muslim teacher is closely connected with all these senses of authority, and in the remaining part of this section, I shall try to show this.

The Muslim teacher is an authority in the *de jure* sense, that is, he is put "in authority" because, according to agreed criteria, he can teach a subject and is able to maintain social control in the school and to initiate the pupils into good behaviour. His task is a difficult one, and it is made more

difficult by the fact that he is appointed as teacher without the consent of the pupils, and he may teach them things which do not appeal to them. For this reason, though he is in authority over a class, he may or may not be effective as far as moral education is concerned. For him to be successful in the field of moral education, his official authority needs to be supported by society. If he is respected and highly exalted by the community, and his authority stems from an accepted tradition, this will help him a great deal to carry out his task. The pupils will also exalt him and look at him with respect and take him as an example. But if he is ignored by the community, it means that his authority is not backed by a tradition and this will have a bad psychological effect on him and will deprive the society of an authority which undoubtedly has a tremendous effect on the bringing up of children. So the social status of the teacher is important in initiating the teacher into his task and it usually reflects the seriousness or otherwise of the society as far as moral education is concerned. Before I assess the social status of the Muslim teacher let us consider, very briefly, the social status of the American teacher and that of the Soviet teacher.

The American Teacher

In America, schooling started as a local responsibility, due to difficulty in communication in colonial times and due to determination to check the privileged class from imposing their own values through institutions free from popular control. Thus the educational provision has been the result of efforts made by local communities to meet the needs of a

highly diverse population.

"This has meant that the teacher has been seen as the instrument of the popular will, rather than as the interpreter of knowledge and ways of thinking outside the range of sympathy and understanding of the 'Common Man'." (1)

The teacher in America cannot claim professional status responsible to a body of knowledge and tradition built up by previous generations. He is regarded only as the local community agent, employed to serve the community.

The influence of business in America is great.

"The businessman, by which term is meant any owner or leading executive of a firm of any type or size, feels himself to be a natural leader in his local community and is not inclined to share his position as such with workers or intellectuals. He thus takes the keenest interest in what is being taught in the schools, especially when, in social studies, it might conceivably shape critical activities towards current business ideology." (2)

(1) Baron, G.: The Social Background to Teaching in the United States: An English Assessment. (British Journal of Educational Studies, Vol.IV, November 1955-May 1956) p.130.

(2) Ibid., p.135.

It is not surprising, therefore, due to the pressures to which they are subjected, that teachers in America try to satisfy the immediate needs of a critical public, rather than design courses and carry out tasks that emerge, in the first place, from their authorities as teachers. They are, therefore, passive because they neither take a leading role in designing the curriculum nor in bringing about a change in the behaviour of the children. They are not expected, for instance, to initiate the pupils into modifying the dominating materialistic outlook or to draw their attention to the injustices caused by race discrimination. They are only to follow the current social and economic trends. In the final analysis they are without a respectable social status, and consequently ineffective as far as moral education is concerned.

The Soviet Teacher

The communist ideology, despite its serious defects, has succeeded in producing the teacher who is keen and enthusiastic about his work. After 1917, the authorities have realised the importance of education and teachers as elements bringing about a social and moral change based on communist values. One way of maintaining the high social status of the Soviet teacher is by doing this.

"Throughout the U.S.S.R., school opens on the same day, September 1, which is a day of national celebration. Through the last half of August, the press, radio and television hail the coming event ...

the ordinary man to oppose the ruler if he misleads the way. It helps a poor man, for instance, to seek what is his due, and take pride in himself, and urges him not to give up any of his rights or lose his honour in order to ensure his provision. It provides people in society with the drive to recognize social relationships.

(b) Human Brotherhood

The enforcement of the Muslim Brotherhood is the greatest social ideal of Islam and Islam cannot be properly realized unless this ideal is achieved. The Qur'ān says: (49:10) "The believers are but a single brotherhood"; and the Prophet says: ⁽¹⁾

"You will see the faithful in their having mercy for one another and in their love for one another and in their kindness towards one another like the body; when one member of it ails, the entire body (ails), one part calling out the other with sleeplessness and fever."

The brotherhood of Faith, which was wisely established by the Prophet, prevented jealousy and gave rise to a generous emulation both among the Ansār and the Muhājirīn, as to who would make the greatest sacrifice in the service of God and His Prophet. The enthusiasm and earnestness with which the men and women devoted themselves to the new awakening was a manifestation

(1) Bukhari.

all emphasizing the importance of education (and) paying tribute to teachers. When the day arrives, the children proceed to school, accompanied by their parents, brothers, sisters, and friends of the family. Everyone carries flowers. In front of the school doors, there is a ceremony with short speeches by the school director, the president of the parents' organisation, leading citizens and distinguished visitors. After the speeches, ... youngsters enter the building to present bouquets to their teachers. The gesture is not without general significance, for it reflects the generally positive attitude of children, and indeed the entire society, towards teachers of the young. This positive orientation is maintained throughout the school years."⁽¹⁾

Another way, in the Soviet Union, of recognizing the importance of the authority of teachers, is by awarding them honours and decorations.

"On the other hand, the social prestige of the teacher has arisen. Politically,

(1) Bronfenbrenner, Urie: Two Worlds of Childhood U.S.A. and U.S.S.R., p.23.

they (teachers) are supported at all levels; socially they play a part in local and national affairs out of all proportion to their numbers."⁽¹⁾

This social support has made the teacher in the Soviet Union an important link between the school, the home and society at large. He visits the home regularly to ensure that there is moral and social harmony in these institutions.

It might be argued that the authority of the teacher in the Soviet Union is backed by power and dictatorship. This is true. I do not believe in the communist ideology; I am only drawing attention to the fact that the existence of an ideology, whatever it might be, is very important in producing teachers with effective authority. Societies which lack a definite ideology and in which teachers are free to determine their own relationship with the pupils, I fear may produce lazy, passive and indifferent citizens.

The Social Status of the Muslim Teacher

In the Islamic society, teachers or 'ulamā' enjoy a high social status. We have seen how the first verse in the Qur'ān encouraged learning and teaching. Those who possess knowledge and teach it to others are exalted and respected by Islam. The Qur'ān says: (58:11)

"God will exalt those of you who believe
and those who are given knowledge to

(1) Grant, Nigel: Soviet Education, p.150.

high degrees."

The Prophet says:

"The learned ones are the heirs of the prophets - they leave knowledge as their inheritance; he who inherits it inherits a great fortune."⁽¹⁾

In this saying the 'ulamā' or teachers are exalted by being described as the heirs of the prophets. To show the importance of teachers, the stress in the saying is also on conveying or teaching knowledge to others and this knowledge is described as great fortune, indicating the worthwhile activities of the teachers.

The Prophet also says:

"There shall be no envy except in two cases: the person whom God has given wealth and power and are directed towards the service of truth; and the person whom God has granted knowledge of things to judge by it and teach it to others."⁽²⁾

Here, the acquisition of knowledge is as important as that of wealth. The desire to possess either is made subject to a further condition: the possessor of wealth spends it in the cause of truth, and the possessor of knowledge teaches it to others, so the benefit of humanity is the real end in view.

- - - - -

(1) Bukhārī.

(2) Bukhārī.

It is reported in a tradition⁽¹⁾ that the Prophet saw two groups of Muslims. One group were saying du'ā', the others were learning something. He sat for a while with the first group and said "As to these, they are asking God, so He may or may not give them. But the other group are teaching something", and he sat with them and said, "I have been sent as a teacher."

Teaching is encouraged and respected by Islam, and indeed for cultivating rationality and individual responsibility in every member of the society. The Muslim teacher is to initiate the pupils into a message which they will give to their society and to the world. He can, because of the high social status which he enjoys, be an important link between the school, the home and society at large. He can visit the home regularly to ensure that there is moral harmony in the home and the school.

The Authority of the Subject

In addition to the high social status which the Muslim teacher enjoys, he must be an authority on the subject he teaches. By this I mean he must master his subject by learning to be knowledgeable and thoughtful and able to direct his knowledge and thoughts to what pleases God. This mastery of the subject can be achieved by following the fundamental elements of research contained in the following verse:

(Qur'ān, 16:78)

"It is He who brought you forth from the

(1) Ibn-Mājah.

wombs of your mothers when you knew nothing; and He gave you hearing and sight and heart, that you may give thanks."

"Hearing" means using all possible means for gathering knowledge already known; "sight" means to clarify, relate, add to and increase what is already there by employing research and observation; "heart" means to be able to distinguish between what is good and bad in order to cultivate goodness which pleases God. So when I say that the Muslim teacher should master his subject, I mean that he must use all these three faculties which God has created for us, so that he can have depth and insight to help him to impart moral education to the pupils.

Charismatic Authority

For the authority of the Muslim teacher to continue with success, as far as moral education is concerned, it must be rooted in personal and moral qualities, that is, he must have charismatic authority. His faith in his mission and his ability to communicate his mission, are more reliable guarantees for continuing success in the field of moral education than the mere authority of the office. What I mean by saying that the Muslim teacher has charismatic authority or strong character can be shown in the light of this verse: (Qur'ān, 9:128)

"Now has come to you an Apostle from among yourselves: it grieves him that

you should perish: ardently anxious is
he over you: to the believers is he
most kind and merciful."

It is very difficult for the Muslim teacher, if he has a strong
character, to see any of his pupils mislead the way. But,

"in dissuading the pupil from his evil
ways, (the teacher) should do so by
suggestion rather than openly, and with
sympathy rather than with odious up-
braiding. Open discussion destroys
the veil of awe, invites defiance and
encourages stubbornness."⁽¹⁾

He must always be ardently anxious over them and whenever any
of them show signs of improvement, his kindness and mercy
surround them and rejoice over them. He must neither be
passive and indifferent nor inclined to inflict severe pain on
them, because these are signs of weak character.

The Authority of the Pupils

However, the most important of all is the authority which
the Muslim teacher inculcates in his pupils with the purpose of
being authoritative in society. This means that he must
prepare them for conscious participation in all rule-governed
activities in society and that is for two reasons. First, to
possess knowledge as such and to be able to understand the
rules that govern the Islamic society, is a matter which is

(1) Al-Ghazālī: 'Ihya', Part I, p.50.

connected with a stronger belief in God. The Qur'ān says:
(39:9)

"Say: Are those who know and those who
know not alike? Truly, none will take
heed but men of understanding."

Secondly, as I have said earlier, that Islamic rules and principles are unchangeable because they have been formulated with exact prediction to be compatible with future circumstances, and because they are laid down by God for all Muslims, it follows that there is a general agreement about them. To bring about this general agreement about these rules that govern the society and to ensure that God's laws are applied, it is obligatory on all Muslims to get prepared to criticize and correct all those put "in authority" in case they misinterpret the rules or mislead the way. They are commanded by the Qur'ān to do so: (3:104)

"Thus God makes plain to you His
revelations, so that you may be rightly
guided; and that you may grow into a
nation that will speak of righteousness,
enjoin justice and forbid evil.
Such men shall surely triumph."

The Qur'ān also says: (9:71)

"The true believers, both men and women
are responsible for each other. They
enjoin what is good and forbid what
is evil."

This means that all Muslims must call for what is good and

must forbid what is evil. They do this not only by criticizing and correcting those "in authority", but also advise and counsel each other within the Islamic rules which show what is right and what is wrong. So, as it is essential for Muslims to be authoritative in society, to acquire intellectual and moral qualities, Islam has encouraged learning and called for strict moral discipline. All this is for cultivating rationality and moral responsibility in every member of the society.

So the Muslim teacher has a message to communicate to his pupils. This is directed by the Islamic attitude to morals and its picture of the teacher, and it must be seen in these, the influence of a highly developed conscience which continuously considers the watchful presence of God.

If the Muslim teacher is enthusiastic about the subject he teaches and can show depth and insight in it, and is able to exhibit good personal and moral qualities that can be taken as an example by the pupils, then his authority will be continuously successful. But if his authority is rooted *de jure* without mastery of the subject and devoid of qualities like kindness, fairness, honesty and integrity, then his authority is ineffective. In this case he will either follow a rigid policy to the extent of imposing his ideas on the pupils, or be indifferent and passive.

Islamic education is not a limited process of teaching and learning, which goes on, in most cases, mechanically within the school. The initiation of the pupil into the moral life and into a message which he will give to the world must be of the greatest interest to the Muslim teacher. In the remaining

part of this chapter, I shall try to show how the Muslim teacher performs this task by teaching moral education directly as moral rules, by imparting it through academic subjects and by teaching it practically through a discipline maintained by religious and social activities within the school.

Primary and Secondary Schools

Teachers in the primary and secondary schools are concerned with the application of the three elements of Islamic moral education, which are the inculcation of moral rules taken from Shari'a, the cultivation of rationality which makes the rules appear as the fruits of genuine understanding, and practical discipline. Although all these elements are applied in these schools, more emphasis is laid on one or two of them to suit the developmental task within these types of school. I shall deal briefly with moral education in the primary stage, but in some detail with moral education in the secondary school where there is supreme developmental task in adolescence. It is here where the teacher can help the adolescent to acquire a mature moral education which crowns his school education and guides his conduct in life.

The Primary Stage

The very young child who is limited in understanding can only act according to strict rules, what is right and wrong is closely related to what his parents say. When the child comes to the nursery or the infant school, the child learns how to adjust to a wider variety of persons and situations. The child

here learns to show considerations and take some responsibilities in the everyday activities of the school. Most of the time the child's idea of right and wrong is determined for him by the parents or the teacher. Here, because children cannot engage in moral discussion, to teach them moral education may involve indoctrination. What can we do to avoid the dangers of indoctrination?

John Wilson solves this problem by saying that the essence of indoctrination does not lie in certain methods of education. According to him, this is due to the fact that since young children and infants cannot discuss, the methods we employ to educate them will look like brain-washing.

"But having seen that the criterion depends on the rationality of the content of what is taught, rather than the methods, we have now an equally useful principle for early education. This principle consists in only educating children to adopt behaviour-patterns and to have feelings which are seen by every sane and sensible person to be agreeable and necessary."⁽¹⁾

Wilson does not believe that the essence of indoctrination consists in method, and he eliminates altogether intention from being a criterion for deciding what is or is not indoctrination.

(1) Wilson, John: Aims in Education, p.34.

which can rarely be seen. The Qur'ān describes this by saying: (59:9)

"But those (Ansār) who before them, had homes (in Medina) and had adopted the Faith, - show their affection to such as came to them for refuge (Muhājirīn), and entertain no desire in their hearts for things given to (Muhājirīn), but give them preference over themselves, even though poverty was their (own lot)."

It was among the Ansār and the Muhājirīn that the most remarkable ties of full brotherhood were established. Islam preserves these ties. Consider what the Qur'ān says: (49:11-12)

"O you who believe let not some men among you laugh at others: it may be that the (latter) are better than the (former): nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: and those who do not desist are (indeed) doing wrong.

O you who believe avoid suspicion as far (as possible): for suspicion in some cases is a sin: and spy not on each other,

He depends only on the rationality of the content as a criterion of indoctrination. But this is not enough because his content is only justified by the fact that it is seen "by every sane and sensible person as agreeable and necessary". But, we would like to know, who are to count as sane and sensible? Moreover, this might not be accepted by others who think that they are more sensible, and so it could be considered by them as indoctrination.

It is true that very young children and infants cannot engage in moral discussion and the methods we use to educate them do not involve rational justification and moral understanding. But these methods do not resemble brain-washing and hypnosis, particularly in the Islamic society, for two reasons. First, the content of Islamic moral education is determined by God, and so, as we have seen, it embodies all the truths arrived at by moral philosophers, and so it is, for the Muslim, the ideal moral content. For this reason the teaching of this content to young children and infants involves less or no indoctrination at all. Secondly, in this stage of early education, intention is the best criterion for deciding whether we are or are not indoctrinating. As long as our intention is not to indoctrinate, the methods we use in educating young children and infants will not be harmful, and at any rate they will just be for a time until the children reach a stage in which they are able to discuss and rationalize. However, the teacher can start by initiating the children, particularly in the last two years of the junior school, into a form of moral discussion using simple arguments which the children can

understand.

The very young child and the infant, at this stage, particularly if they have been brought up in a good Islamic environment at home, in school and society at large, do not separate between religion and the problems of morality and life. This helps to make the curriculum - academic subjects and activities in the school - to be introduced to the children with belief in God to permeate all the work. Belief in God, as I have said earlier, is a primary obligation without which all the Muslims do is in vain, and it is associated always with doing good as-sālihāt and acts as a source of it.

Belief in God can be inculcated by employing various means within the activities of the curriculum. It can be inculcated, for instance, by encouraging the children to produce simple and expressive paintings showing different parts of nature as a beautiful creation of God. Examples can be taken from the Qur'ān where there is a great deal of picture-painting. Take for example: (16:5-6)

"And cattle He has created for you:
from them you derive warmth, and
numerous benefits, and of their meat
you eat. And you have a sense of
pride and beauty in them ... "

And (16:10-11)

"It is He Who sends down rain from the
sky: from it you drink, and out of it
grows the vegetation on which you feed
your cattle. With it He produces for

you corn, olives, date-palms, grapes,
and every kind of fruit: verily in this
is a sign for those who give thought."

And (16:14)

"It is He Who has made the sea subject,
that you may eat thereof flesh that is
fresh and tender, and that you extract
therefrom ornaments to wear. And you
see the ships therein that plough the
waves, that you may seek (thus) of the
bounty of God and that you may be
grateful."

Through the pictures and by the help of the teacher, the children can see that everything in Creation proclaims the glory of God. Now the supreme majesty of God having been set out in His favours of all kinds, the children can be initiated into seeing that the worship of any other than God is meaningless, and so the obedience of God in matters of conduct in this life is obligatory and important.

Short and simple poems can be prepared, in which different moral themes are implicit. These poems are to be learnt by heart and recited in congregation in beautiful tunes by the children. Teachings like respect and love of parents, teachers, neighbours, etc., can be the theme of these poems, preferably with simple arguments and reasons to support these teachings.

Stories based on certain moral attitudes can be written. This has immense advantage as a method of teaching. The stories in the Qur'an can be put in a simple language to suit the

children. Stress should be laid on the particular moral attitude that the children must take. Take, for instance, the story of Moses, stress can be laid on this (28:25-26)

"Afterwards one of the girls came back to him, walking bashfully. She said: 'My father invites you so that he may reward you for having watered our flocks for us.' ... Said one of the girls: 'O my (dear) father! engage him on wages: truly the best of men for you to employ is the (man) who is strong and trusty.' "

Here one of the girls came walking with bashful grace. This is a quality which must be pointed out by the teacher so that little girls can follow the example when they talk to men. At the same time Moses showed his chivalry and proved to be both strong and trusty, and these are the qualities which a woman most admires in the man she loves.

The story of Jesus is also of moral significance to children, and a stress is to be laid on this: (19:29-32)

"But she pointed to the baby. They said: 'How can we talk to one who is a child in the cradle?' He said: 'I am indeed a servant of God; He has given me revelation and made me a prophet; and He has made me blessed wheresoever I be; and has enjoined on me prayer and charity as long as I live; He has made kind to my mother, and not overbearing

or miserable'."

The teacher can also point out these qualities so that the children are impressed by them.

Other stories are to be written and films to be shown, in which good moral attitudes can be drawn, and contexts are to be created in which qualities like truthfulness, honesty, kindness etc., are practised.

Young children must learn to exercise self-discipline. They must sit properly, stand up when spoken to by the teacher, be tidy and clean, be trained to have good manners of eating etc. In the junior school, children from the age of seven onwards must be urged to begin prayer in the school in congregation with their teachers. The Prophet says:

"Command your children at the age of seven to pray, and lash them for it at the age of ten."⁽¹⁾

The Secondary School

Here the adolescents are in the most critical stage of their development and so they have to be given a mature moral education to help them pass this stage successfully and be of much help to them later in life. At this stage they demand to be convinced of what they are supposed to do, and so moral education is to be given to them in a way which is compatible with this demand. They also need to have strict moral discipline which helps them to resist physical and emotional

(1) Abū Dāwūd.

temptations. They need also to be given the right sort of sex education. Let us start by teaching moral education theoretically and through the academic subjects of the curriculum.

Moral Education as a Separate Subject

Morality can be taught directly by encouraging reflective analysis of moral judgements, along the lines indicated in the earlier discussion of Islamic morality, in chapter two. To have moral judgements explicitly recognized and rationally defended will help to produce effective moral education, particularly in the secondary school where adolescents are prepared to argue and demand to be convinced. Or, as al-Ghazālī said, "When children reach puberty, it is time to know the philosophy behind these things."⁽¹⁾

Although the power of employing the rules belongs to the person himself, the role of the teacher is not to be confined to the activity of passing on rules. The teacher is to bring the pupils to a position where they can exercise judgement.

This can be done by:

- a) encouraging the pupils to look for all the factors of features in a given situation in order to avoid the danger of overlooking a relevant factor or a feature,
- b) confronting the pupils with a wider variety of other cases which resemble in one way or another the case under consideration, and encouraging them

(1) Al-Ghazali: 'Ihya', part III, p.63.

to consider exceptions for the rule,

- c) training them to exert a creative effort to think what to do in the absence of a rule and in explaining, clarifying or substantiating a rule.

So, in teaching moral judgements directly to pupils, the teacher shall be encouraging in them a certain attitude towards these moral judgements. He wants to increase the pupils' sensitivity towards moral behaviour. He wants to develop their rationality and moral understanding in order to be able to reason and form judgement. Of course it all depends on the nature of the rules we want to teach. Do Islamic moral judgements allow us to teach them successfully with the above aims in mind? We have seen how Islamic moral judgements encourage rational justification and moral understanding, and how they allow for exceptions, and more important how they need creative effort on the part of individuals to think what to do, particularly in the absence of a rule and in clarifying and substantiating a rule. Let us take some examples to show how the teacher can achieve all this.

Suppose the teacher wants to teach the moral rules in connection with parents, that is, the rules that urge us to respect them, obey them and be kind and considerate to them. The first step will be to analyse some rules in connection with parents in order to show the importance of maintaining good relationships with them. The Qur'ān says: (17:23)

"Your Lord has decreed that you worship none but Him, and that you be kind to parents."

The Prophet says:

"Do I tell you of the biggest sin?
Taking partners with God and being cruel
and inconsiderate to parents."⁽¹⁾

In the first instance, to be kind to parents is closely associated with the worship of God. In the second instance, to be cruel and inconsiderate to parents is similar to the worst thing in the eyes of God and that is to take partners with Him.

The Qur'ān urges the Muslims to respect parents and be kind and considerate to them even if they are Mushrikīn. (31:15)

"But if they strive to make you join
in worship with Me things of which you
have no knowledge, obey them not; yet
bear them company in this life with
justice and consideration."

It is reported⁽²⁾ that Asmā', the daughter of Abū Bakr, told the Prophet that her mother visited her willingly, and asked if she could visit her (her mother was a Mushrikah). The Prophet said "visit your mother."

One of the rules stresses that extra care should be taken of parents when they grow old. (17:23)

"Whether one or both of them attain old
age in your life, say not to them a word
of contempt, nor repel them, but address

(1) Bukhārī.

(2) Bukhārī.

them in terms of honour."

When parents grow old, they need more care, and they deserve it because this is the time when they expect to reap the fruits of their effort which they exerted in bringing up their children.

The above analysis is meant to point out the main features of the rules connected with parents. The second step is to initiate the pupils into providing as many reasons and arguments in order to justify the rules. The Qur'ān and the Sunna only hint on the reasons behind these rules; the teacher and the pupils can together go deeper into the rational justification of the rules. The Qur'ān says: (31:14)

"And We have enjoined on man (to be good)
to his parents; in travail upon travail
did his mother bear him, and in years
twain was his weaning; (bear the command)
'Show gratitude to Me and to your parents,
to me is (the final) goal.' "

And (46:15)

"We have enjoined on man kindness to his
parents; in pain did his mother bear
him, and in pain did she give him birth.
The carrying of the (child) to his weaning
is a (period of) thirty months. At length,
when he reaches the age of full strength
and attains forty years, he says, 'O my
Lord, grant me that I may be grateful for
your favour which you have bestowed upon

me, and upon both my parents, and that I may work righteousness such as You may approve; and be gracious to me in my children'."

The pain which the mother suffers and the sleeplessness which she undergoes, during pregnancy and during the period of weaning, are a good reason to show respect and kindness to her. Moreover, to be kind to parents is to show gratitude both to God and to them. The second verse hints on another reason and that is when you ask God to be gracious to you in your children, it is an indication that you would like your children to be good to you; and this should be a good incentive to drive you to be yourself good to your parents.

A man came to the Prophet and asked him, "O Prophet, who is most worthy of my good company?" The Prophet said, "Your mother." The man said, "Who else?" The Prophet said, "Your mother." The man said, "Who else?" The Prophet said, "Your mother." The man said, "Who else?" The Prophet said, "Your father."⁽¹⁾

The above tradition can be explained by the fact that when the child grows up, he can see and appreciate the effort exerted by his father in supporting him and looking after him, together with his mother. But the emphasis is laid on the mother perhaps because the child was not aware of the pain and the sleeplessness which the mother suffered during pregnancy and during the period of weaning. So the mother needs this

(1) Bukhārī.

nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? No, you would abhor it ..."

Defamation and using offensive nicknames that suggest some defect are inconsistent with the serious purpose which Muslims should have in life. At the same time most kinds of suspicion are baseless and may cause cruel injustice to innocent men and women. Spying, or enquiring too curiously into other people's affairs means idle curiosity, and is therefore useless, or suspicion carried a stage further. Back-biting is mischievous. Muslims are asked to refrain from hurting people's feelings when they are both present and absent. By doing this, Islam creates a sort of social sensitivity among the Muslims in order to be able to preserve the ties of full brotherhood. Muslim brotherhood is so essential in the Islamic society that on it was based the Prophet's Sermon at his last pilgrimage (Khutbat-al-Wada').

(c) Social Equality

When equality is rooted in the conscience and safeguarded by religious values and guaranteed by its own adequacy, people will consider it as a right and will strive to ensure that right. Moreover, the poor and the humble will not be the only persons to desire it; even the rich and the powerful will support it, because their conscience properly acknowledges those values which Islam establishes and confirms. This is what actually happened in the Islamic society fourteen centuries ago.

emphasis in order to be assured that she also has a right to be loved and treated kindly.

In the above example, I have tried to show how the teacher and the pupils can analyse a moral rule in order to look for the main features of the rule and then consider the rational justification of the rule. All this is to increase and sharpen the sensitivity of the pupils towards moral behaviour, in this case, to be kind and considerate to parents.

Let us now take examples to show how the teacher can train the pupils to exercise judgement, and that is by helping them to exert creative effort when they clarify or substantiate a rule. It might be argued that there is no room in the Islamic society, in the field of morals, for the human conscience to exercise judgement, because the rules are laid down by Shari'a and the Muslims are only there to follow these rules. But, as I have said earlier, there is plenty of effort for the human conscience to exert in exercising judgement. As there is no one rule for every case, individuals must exercise judgement in order to deal with practical cases that arise in actual life and for which there is no specific rule. Or, in case of a broad rule, individuals must exercise judgement in order to provide the necessary details, or substantiate the broad rule by forming a particular judgement in a specific situation.

The Prophet says:

"What is lawful (al-halāl) is manifest and
what is unlawful (al-haram) is manifest
and between these two are doubtful things.
So whoever guards himself against the

doubtful things, he keeps his religion
and his honour unsullied."⁽¹⁾

Again when the Prophet was asked to define "good" and "evil",
he said:

"Consult your conscience and consult
your soul, the good is that which the
soul and the conscience readily accept,
and the evil is that which makes the
soul and the conscience feel hesitant,
uneasy and restless, even if people
advise you and advise you."⁽²⁾

This is a clear indication that the individual conscience can
exercise judgement. But it has to be pointed out that the
conscience of the Muslim is not open to false voices because it
is always guided by a stable Shari'ah and it is directly respons-
ible to God and so when it exercises a judgement, it does so
in the watchful presence of God.

So the teacher must prepare the pupils for exercising
judgement, when the need for such judgement arises. This can
be done by initiating the pupils into consideration of the
following rules as examples.

The Qur'an says: (65:2)

"And take for witness two persons from
among you endued with justice."

Here there is plenty of room for the human conscience to

(1) Bukhārī.

(2) Muslim.

exercise judgement, for the selection of two persons endowed with justice is a difficult one. Therefore, individual judgement is inevitable.

Consider also this: (Qur'ān, 5:58)

"And when you judge between man and man (do) that with justice."

The same thing applies here also because the judge is to consider every case separately, with different factors and circumstances, and so individual judgement is likewise inevitable.

Consider also this: (Qur'ān 2:220)

"They ask you, concerning the orphans, say, the best thing to do is what is for good."

Here the rule is not dealing with a particular case, but with all the orphans irrespective of the different cases that we meet with. The human conscience should exercise judgement in order to settle every case individually according to the present circumstances.

Take also this example: (Qur'ān 2:173)

"But if one is forced by necessity without wilful disobedience, nor transgressing due limits, then is he guiltless, for God is often forgiving, most merciful."

This rule does not speak of a particular necessity, and so suppose some Muslims who live in a non-Muslim country want to eat meat, and there is beef and lamb but not prepared in the Islamic way. Some of them according to the above rule may eat,

others may take some time before they do so, perhaps in the hope of finding a Muslim butcher. But others may refuse to eat it at all and live on other meat substitutes, fish, for example. Here we find different judgements exercised by different Muslims, all in the right track.

As long as the conscience of the individual is deeply educated in religion and generally guided by Sharī'a and closely watched by God, it is harmless to exercise judgement when the need for a judgement arises. If the individual succeeds, then he must thank God for that, and if he makes a mistake as a result of his judgement, as long as his intention is good, he will be forgiven by God because the Qur'ān says:
(33:5)

"But there is no blame if you make a mistake therein (what counts is) the intention of your heart, and God is often forgiving most merciful."

What helps the theoretical teachings of Islamic moral rules to be effective in the secondary school can be summarised in the following sentences. Islamic moral rules have cognitive meaning and their justification rests of deep social and religious grounds. In addition to the fact that they derive their authority from God, they allow, if they are taught properly, for rationality to be respected and cultivated, and for individual judgement to be exercised in order to resolve moral problems. All this appeals to the secondary school adolescents and helps them to be sensitive to moral behaviour.

Moral Education Through Academic Subjects

Moral education can be imparted as a fundamental element of almost every school lesson. There is the intellectual aim which guides the purely academic work of the teacher; but in addition to this there is the moral element which refers to values, beliefs and attitudes. The acquisition of morals and beliefs in every school lesson depends entirely on how competent the teacher is. We have seen, earlier in this chapter, that the Muslim teacher is connected with different types of authority. His personality, mastery of the subjects he teaches, respect and consideration shown to him by society at large, and the pupils' readiness to be authoritative in society, all this, accompanied by competent teaching, helps to have the moral element permeate every school lesson.

The concern of the Muslim teacher with the moral element in every school lesson can be supported by the following result of research:

"Studies in the role of the teacher suggest that most teachers place first in importance moral training with instruction in subjects a close second. This tends to be true whether they are teachers of sixth formers or of infants."⁽¹⁾

The aspiration of the Muslim teacher to give moral education an integral place in school lessons necessitates that the curriculum -

(1) Taylor, P.H.: Purpose and Structure in the Curriculum, Educational Review, p.166.

subjects, teaching methods and activities in the school, to be brought together for a clear purpose. Al-Ghazālī makes clear this purpose by saying:

"The teacher surely is of service for the eternal life in the next world. By teacher I mean the teacher of the sciences of the hereafter or the sciences of this world, whose goal, in all his work, is the hereafter and not only success in this world."⁽¹⁾

In the light of what al-Ghazālī is saying the purpose will clearly be the revival of the Islamic cultural heritage, and the Muslim teacher must continuously show consideration for the pupils' beliefs and morals which are the beliefs and the morals of the Islamic society.

Moreover, the Muslim teacher must show considerable regard to the pupils as human beings who are responsible and thoughtful; otherwise they may be reduced to the position of objects to be manipulated and so be open to influences from immoral persons in the society. As the relationship between the teacher and the pupils is to be considered, mainly, in teaching, the Muslim teacher, besides the revival of the Islamic culture, can attempt to achieve, through academic subjects, other objectives of immense importance to moral behaviour. These objectives are implicit in the meaning of teaching itself. Israel Scheffler says:

"Teaching may be characterized as an

(1) Al-Ghazali: 'Ihya', part I, p.49.

activity aimed at the achievement of learning, and practised in such manner as to respect the students' intellectual integrity and capacity for independent judgement."⁽¹⁾

Teaching is not only to transfer information, but also to develop the insight of the pupil and to inculcate in him principled judgement and conduct. In other words, teaching is to help to build up a rational as well as a moral character. Another way of putting this is to be found in what Oakeshott describes as:

"the distinction between a 'language' (by which I mean a manner of thinking) and a 'literature' or a text (by which I mean what has been said from time to time in a 'language'). It is the distinction, for example, between the 'language' of poetic imagination of a poem or a novel; or between the 'language' or manner of thinking of a scientist and a text-book of geology or what may be called the current state of our geological knowledge."⁽²⁾

Thus the task of the Muslim teacher is not only to offer academic material to the pupils, but also to be concerned with

- - - - -

(1) Scheffler, Israel: Philosophy and Education, p.99.

(2) Oakeshott, M.: Rationalism in Politics, p.308.

the 'language' of the material he offers, because this 'language' develops understanding, awareness and insight. These qualities are inseparable from any Islamic moral rule. If the teacher cannot offer the 'language' of the 'literature', it will be wrong to expect much of him in the field of moral education. So when I emphasize the teacher's competence, integrity and character, it is only because he is inevitably responsible for this task because the material he offers and the manner in which he conducts his lesson are inseparable from his personality.

"The 'material' he offers is not really separable from him. It is not just objective 'stuff'; it is material mixed with the teacher's mind, and not with his intellect only, but with his will and character."⁽¹⁾

In teaching history, for example, it is important to ask this question: What do we mean when we say that we are teaching history? We mean to say that the teacher helps the pupils to know information and thus develop independence and skill in using source materials; it is also to help them understand this information and develop insight into the nature of historical judgement. History is also taught to exercise general influence on the pupils' character, for example, to develop freedom from prejudice. It is also taught to develop a sense of cultural heritage. Let us now take an example and

(1) Reid, L.A.: Philosophy and Education, p.132.

show how the Muslim teacher, by teaching history, can cultivate in his pupils qualities like understanding, awareness, integrity and insight.

At Badr, the Muslims, one third of their enemies, fought against a well-armed and a well-equipped army and won a brilliant victory. The teacher can help the pupils to collect information about Badr and thus develop in them independence and skill in using reliable sources. He then must initiate them into objective analysis of the facts with the purpose of arriving at a judgement which helps to explain Badr and other historical events. Insight into the fact that virtue, exemplified in the moral qualities of the early Muslims, can win against difficulties, must be developed. Moral qualities like gratitude to God, steadfastness, obedience, zeal, courage and patience were behind the victory at Badr, and because of this the Qur'ān says: (8:65)

"O Apostle, rouse the believers to the fight. If there are twenty among you, patient and persevering, they vanquish two hundred; if a hundred, they will vanquish a thousand of the unbelievers ..."

Lack of these qualities in the Muslims of the present time is the cause of their poor material, spiritual and moral conditions. So perhaps in two or three lessons about Badr, the pupils will be sufficiently illuminated as far as their Islamic culture is concerned, and equipped with insight which will be used to better the moral state of the society.

In fact, not only history, but most subjects of the

curriculum have objectives which go far beyond subject matter and over to the realms of morals and values. The study of literature, in particular, can foster an adherence to the noblest Islamic values and can act as a source of good example and integrity. Complementary to teaching moral education through academic subjects, a method of study which is based mainly on discussion and so can bite into the adolescent's mind and provoke strong views and judgements of his own, can also be tried. The material of such a study, among other things, can be found in good films to be shown to pupils. Films sharpen the insight of the pupil and refine his emotions and help him to respond to important human situations; and if these films derive their material from Islamic culture, they will continuously provide the pupil with Islamic values. The discussion which follows the film gives the pupil an opportunity to subject the way he interprets other people's motives and behaviour to the comment of his colleagues and his teacher. In doing so he has to be precise and sensitive when he evaluates other people's actions. This is a discipline which is of immense value because it develops insight into other people's feelings. So when we turn to films and literature and the arts, we must use material which cultivates, among other things, qualities of sympathy and interest in the affairs of others.

Practical Discipline in the School

In addition to the theoretical teaching of moral education, there must be practical discipline in the school. Practical discipline helps to foster moral growth and thus it is a

Let us take some examples. When the Prophet was in company with one of the prominent men of Quraish, al-Walīd Ibn-al-Mughīra, in an attempt that God might bring al-Walīd over to Islam, a blind beggar, Ibn-Umm-Maktūm, came to him seeking some knowledge of the Qur'ān, calling to him again and again while he was still occupied with al-Walīd. The Prophet was annoyed with the beggar and frowned upon him; but God rebuked the Prophet sharply (Qur'ān, 80:1-11). Thus he was brought back to recognize the absolute equality and complete parity of all men.

Again, when a wicked Jew, supported by Muslims on account of his nominal profession of Islam, accused another Jew of stealing, the Prophet was about to punish the accused. But before he did that, a verse had been revealed stating that the accused was innocent. (Qur'ān, 4:105-107).

"We have sent down to you the Book in truth, that you may judge between men, as guided by God: so be not (used) as an advocate by those who betray their trust; but seek the forgiveness of God, for God is oft-forgiving, most merciful."

Whether the accused is a Muslim or a Jew, what matters in the Islamic society is the principle of justice and equality.

Omar, the second Caliph, was famous for applying the principle of equality among the Muslims. He himself enjoyed no superiority above the ordinary and it was he who said, "Abū-Bakr sayyidu-nā wa-'ataqa (Bilāl) sayyida-nā".⁽¹⁾ Literally

(1) Ibn Sa'd: Tabaqāt, (Vol.3, p.165).

process of ordering and checking the responses, standards, attitudes and values of the pupils. It also helps to strengthen higher values and weaken lower ones. Practical discipline, therefore, educates the pupils' emotions, initiates them into effort and persistence and guides the time they allow to their various forms of behaviour.

The school also provides the pupils with the opportunity of learning their role in group life, that is they must be able to think and act together with others. This can only be learnt by practice, by being members of a group in action. Therefore, in addition to the strict moral discipline which educates and refines the emotions and fosters the moral growth of the pupils, there must be an active school environment in which the pupils gain an affection for the social life.

If the secondary schools in the Islamic society are boarding schools, the moral education provided in them, particularly through practical activities, will be more effective in influencing the pupils than that provided in day schools. This is not to insulate the pupils from the distracting and the antagonist effects of the outside world, because there is supposed to be social and moral harmony in the Islamic society; but it is only to give the pupils enough time and opportunity to have a mature moral education which helps them to be more useful in society.

In a boarding school, the pupils and their teachers can perform prayer five times a day in congregation, putting into practice the educative purposes of prayer, which I have elaborated in the third chapter. Pupils can also be encouraged

and urged to fast at least once a week, preferably on Thursdays. In addition to the spiritual and moral enrichment which fasting brings about in the pupils, it helps to mitigate temporarily the increasing sexual desire of the adolescent. The Prophet says:

"He who is able to marry should do so,
for it keeps the eye cast down and keeps
a man chaste; and he who cannot, should
take to fasting, for it will have a
castrating effect (temporarily) upon
him."⁽¹⁾

So fasting is an effective means of helping the adolescents to curb their sexual force temporarily until they are married. When those who can afford to fast meet in the evening of every Thursday to break the fast together in a warm spiritual atmosphere, this, I am sure, will have a deep moral effect on them. In addition to all this, recitation of the Qur'ān in small groups will not only train the pupils to recite it correctly, but also add to their spiritual and moral forces.

Physical education and games must occupy a considerable room in the school activities. This must not be taken as an end in itself or as a means to show off, but must be taken as a form of 'ibāda, a means to build up the bodies of the pupils, help them to pass their leisure usefully and teach them qualities like zeal, co-operation and tolerance. They can compete internally among themselves, and it is good to play against

(1) Bukhārī.

different sports clubs in the community because this widens their social awareness.

The pupils must be encouraged to be members of different societies within the school, for example, History society, Drama society, Agricultural society, etc. This gives them the opportunity of participating in these activities, of being members of a group in action, so that when they leave school, they can participate effectively in actual life outside the school. The school can provide many other activities which all should aim to foster moral growth.

Sex Education

From the very outset, it must be pointed out that Islam as a religion cannot be accused of repressing the sexual instinct of the human being. Repression does not occur as a result of abstention from exercising sex; it is the result of believing that sex is dirty and of refusing to admit that it can come to one's mind or engage one's thinking. This definition is given by Freud who spent his time criticizing religion for repressing people's activities. He says that repression

"cannot occur until a sharp distinction
has been established between what is
conscious and what is unconscious:
that the essence of repression lies
simply in the function of rejecting and
keeping something out of consciousness."(1)

(1) Freud, Sigmund: A General Selection from the Works of Sigmund Freud, p.90.

This means that a distinction should be made between unconscious repression and the temporary abstention from performing the instinctive act, which is a mere suspension of the act.

Islam does not repress the sexual instinct, but it asks men and women to suspend sex until they are married. Islam is very frank in recognizing the sexual instinct. The Qur'ān says: (3:14)

"Fair in the eyes of men is the love
of things they covet: women and sons ..."

Here the Qur'ān admits that sex is a desirable thing. Consider also how frank the Qur'ān is (86:5-7)

"Now let man but think from what he is
created! He is created from a drop
emitted - proceeding from between the
backbone and the ribs."

Consider also this. (Qur'ān, 22:5)

"O mankind, if you have a doubt about
the resurrection, (consider) that We
created you out of dust, then out of
sperm, then out of a leech-like clot,
then out of a morsel of flesh, partly
formed and partly unformed, in order
that We manifest (Our power) to you.
And We cause whom We will to rest in
the wombs for a certain time, then do
We bring you out as babies, then
(foster you) that you may reach your
age of full strength ..."

For children not to be surprised by sex before they know about it, the Qur'ān advises parents to train their children to take permission before they enter their bedrooms. (24:58)

"O you who believe, let those whom your hands possess, and the (children) among you who have not attained puberty, ask permission (before they enter your bedrooms) on three occasions, before morning prayer, when you take off your clothes for the noonday heat, and after the late-night prayer; these may be your three times of undress and relaxation ..."

And to avoid the danger of trying sex out of curiosity, Islam advises parents to separate between children when they go to sleep. The Prophet says:

"Command your children at the age of seven to pray, and lash them for it at the age of ten, and separate between them when they go to sleep."⁽¹⁾

Not only that, but to have sexual intercourse with your wife is an act for which God rewards you. This comes like this:

"A man is recompensed for the sexual act he performs with his wife" When some of the surprised listeners ask the Prophet, 'Is the person rewarded for satisfying his sexual desire?' The Prophet answered,

- - - - -

(1) Abū Dāwūd.

'Do you not see that if he were to satisfy it in a prohibited manner, he would be committing a sin? So if he satisfies it in a lawful manner, he will be recompensed.' "(1)

The Qur'ān says: (2:223)

"Your wives are as a tilth to you, so approach your tilth when or how you will."

The simile here is to show that every kind of mutual consideration between husband and wife is required in sexual intercourse.

The Qur'ān also says: (2:222)

"They ask you concerning women's monthly periods. Say: they are a hurt and a pollution, so keep away from women (in sexual intercourse only) until they are clean. But when they purified themselves, you may approach them in any manner, time, or place ordained for you by God. For God loves those who turn to Him constantly, and He loves those who keep themselves pure and clean."

So Islam recognizes the sexual instinct and gives the basic information about sex in a very clear and frank way. But this is not the end of the matter. Islam teaches young people how to control and restrain their sexual impulses until they are

(1) Muslim.

married. If adolescents feel the urge of the sexual instinct there is no harm in that, and they need not regard the sexual desire as a dirty and repulsive feeling. What Islam requires of adolescents in this respect is to control their passions without repressing them, to control them willingly and consciously, that is, to suspend their satisfaction until the suitable time. It must not be understood that Islam forbids only sexual intercourse before marriage, every other form of sex is also forbidden because it may ultimately lead to sexual intercourse. There is, therefore, no mixed dancing, no holding by the hands, no kissing, etc.

It might be objected that the temporary suspension of the performance of sex may lead to complexes and psychological disorders. Freud says:

"The function of education, therefore, is to inhibit, forbid and suppress and it has at all times carried out this function to admiration. But we have learnt from analysis that it is this very suppression of instincts that involves the danger of neurotic illness."⁽¹⁾

How can Freud understand the function of education in this way and he admits that he has not done much work in the application of psycho-analysis to education? He says:

"On the contrary I have hardly ever

(1) Freud, Sigmund: New Introductory Lectures on Psycho-Analysis, p.191.

occupied myself with it ... I refer to
the application of psycho-analysis to
education."⁽¹⁾

Islam does not believe that the freedom of the human being springs from unrestricted indulgence of desires and impulses. The human being, unlike the animal, must learn to control and restrain himself. The activities which I have described in the previous section, prayer five times a day, fasting once a week, regular recitation of the Qur'ān, vigorous physical exercises, etc., all this acts as strict moral discipline which elevates the emotions of the adolescent and helps him to have some measure of restraint. As long as the adolescents willingly and consciously suspend their sexual acts temporarily and use effective means to help them do that, there will be no danger of neurotic illness. Obscene literature and films and indecent shows are not allowed in the Islamic society. Both men and women are to dress properly in the sense that they must not be sexually attractive to each other. Both men and women are not allowed to cast looks of temptation to each other. The Qur'ān says: (24:30-31)

"Say to the believing men that they
should lower their gaze and guard
their modesty; that will make for
greater purity for them ... And say
to the believing women that they should
lower their gaze and guard their modesty,

(1) Ibid., p.188.

that they should not display their beauty and ornaments except what (must ordinarily) appear thereof, ... that they should not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of sex yet."

All this is to safeguard against sexual attraction, not only among young men and women, but also among married men and women, when they meet or talk to each other.

Sex education in the Islamic society is closely associated with religion; it is part of religious teachings. It is therefore at home, in the school and in society at large. As the authority of the Muslim teacher is accepted by the society, both parents and teachers can tackle the problems of the adolescents' sexual morality enthusiastically and harmoniously. This helps adolescents not to be frightened and ashamed of their feelings because there will be the right sort of communication between the adults and the young. At the same time, parents, teachers and society will work together to raise the young to a dignified place in the human society.

In this chapter I have tried to show how moral education

can be achieved in the school. I have said that the message of the school in the Islamic society is the same as that of the mosque, and so learning in the school must be compatible with Shari'a and must be directed to what pleases God. Moral education in the school is thus imparted through the whole process of education. Then I have said whether moral education is achieved directly as moral rules to be taught to pupils, or taught through academic subjects or through practical discipline in the school, it is strongly backed by the authority of the Muslim teacher whose main aim is to produce authoritative individuals in society. It is in the secondary school where the pupils can be prepared for active participation in society. This is done by strict moral discipline together with the cultivation of qualities like awareness, moral understanding and insight. In the last section, I have dealt very briefly with sex education in the Islamic society. In addition to the clear and frank information which Islam gives about sex, there is strict discipline which helps people to control and refine their sexual desires.

it means "Abu Bakr our master, and he freed (Bilāl), our master". Bilāl really enjoyed that equality.

Many examples can be given to show how equality was rooted firmly in the conscience of Muslims. But despite this, Islam is not content with acknowledged and assured results of freedom of conscience; it emphasizes the principle of equality in word and precept in order that everything may be clear, definite and binding. Islam taught the unity of the human race in origin, in privileges and responsibilities, before the law and before God, in this world and in the world to come. It proclaimed that there is no virtue except in good deeds and no nobility except in piety: (49:13)

"O mankind, We created you from a single (pair) of a male and female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily the most honoured of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things)."

These races were made not for the purpose of rivalry and enmity, but for that of mutual knowledge and friendliness. The Qur'ān repeats this teaching in many passages and thus when it is denied that an individual can be intrinsically superior to another, it follows that there can be no race and no class which are superior by reason of their origin or their nature.

Islam establishes the concept of equality in the

CHAPTER SEVEN

MORAL EDUCATION IN THE SOCIETY

Moral education in the Islamic society rests not only with the home and the school, but also with society at large. We have seen in chapter five how the whole structure of the family is based on Islamic principles. How the family is formed, the relationship between husband and wife, the relationship between parents and children, the relationship between the nuclear members of the family and their relatives, and how the parents consciously transmit the Islamic cultural and moral values to their children; all this is clearly guided and directed by Islamic values. We have seen also in chapter six how the message of the school is the same as that of the mosque. Like the mosque, the school transmits Islamic morality to the children and so moral education is achieved along with the acquisition of knowledge. Not only that but the knowledge which is taught to the children, the relationship between teacher and pupil and the whole atmosphere of the school, all this is closely influenced by Islamic principles. We have also seen in chapter one how the social, the economic and the political institutions are carefully planned and integrated by Shari'a, and how they provide the society with justice and stability. It is clear, therefore, that all institutions in the society are well integrated by Shari'a; and as the aims of the Islamic society are clearly defined, the home, the school and the society at large can consciously teach those values which are essential for the achievement of those goals which

are commonly accepted. Thus what goes on in the home, as far as moral education is concerned, is in harmony with what goes on in the school, and all this is supported and continued by what goes on in the society as a whole.

What brings about a lasting harmony between the home, the school and the society is the fact that in the Islamic society the two meanings of education, the narrow meaning and the broad meaning, are consciously considered. The narrow meaning is understood to be dealing with what goes on in schools and other formal institutions. The broad meaning involves the Islamic values and principles which influence directly or indirectly what goes on in all the social institutions including the proper educational institutions. Whether in the family, the school, the village, the city, the nation, we are educated by standards and principles prevailing within the society, which are the standards and the principles of Islam. The political life, the economic life, the social relationships - relationships between husbands and wives, parents and children, relationship between teacher and pupil, mass media, social manners etc., these are examples of the way in which we are educated by the society. If a child at the age of seven is urged to perform prayer regularly, or is trained to wash his hands before the meals, or is brought up to be kind to his parents and to show respect to the elders, etc., the parents are conveying to him from the start what are the acceptable ways of behaving, they are introducing him to the Islamic morality and how he should respond to it.

We should, therefore, distinguish between formal,

institutionalized aspects of education such as are to be found in the schools, and the broader more generalized notion of social education which arises from the influence of the educative society where we are educating through using community influences. In other words, as the relationship between the narrow meaning of education and the broad one is to be found in the Islamic values and principles, we shall not only be dealing with the school in society, but with the school, home and society at large. This means that Shari'a should not only plan what goes on in schools - the setting up of the curriculum, writing of text-books, relationship between teacher and pupil etc., but also the mass media and the other social institutions, because of their power and importance in producing considerable effects on character and human faculties.

To preserve this relationship between the two meanings of education, that is, to preserve harmony between all the social institutions of the Islamic society, Islam has introduced the principle of al-amr bil-ma'ruf wan-nahy 'an al-munkar, which literally means the enjoining of what is good or moral and the restraining of what is bad or immoral. Each individual is held personally responsible for urging to virtue and is charged with the duty of putting an end to any evil-doing which he sees. It means that every individual is charged with the care of society, as if he is a watchman over it.

Before I turn to consider this principle which is of fundamental importance to the Islamic society, I would like, very briefly, to examine two forms of censorship. The first one is to be found in Plato's Republic, and the other is now

exercised in the Soviet Union.

Plato's Censorship

The aim of education in the Republic of Plato is not only to impart information but it is in the first place to produce a moral character. Plato therefore puts forward standards to which what is taught to the children, music, poetry, stories, gymnastics, drama etc., must conform. All that is taught to the children must convey such beliefs concerning gods and men as will produce honest, brave and steadfast characters.

Plato says:

"And shall we just carelessly allow
children to hear any casual tales
which may be framed by casual persons,
and to receive into their minds notions
which are the very opposite of those
which are to be held by them when they
are grown up?"⁽¹⁾

Plato categorically answers this question by saying that we must not allow children to hear any casual tales which may be written by any casual persons.

"For the young man cannot judge what
is allegorical and what is literal;
anything that he receives into his mind
at that age is apt to become indelible
and unalterable; and therefore the

(1) Plato: The Republic, Book II, p.377-378.

tales which they first hear should be models of virtuous thoughts."⁽¹⁾

To preserve these models of virtuous thoughts,

"The first thing will be to have a censorship of the writers of fiction, and let the censors receive any tale of fiction which is good, and reject the bad; and we shall desire mothers and nurses to tell their children the authorised ones only."⁽²⁾

Plato, therefore, permits only tales and stories which help inculcate qualities like truth, courage, self-control etc., in the minds of children.

As for poetry,⁽³⁾ not only its content but also its form and style must conform to the same ethical purpose. Strict regulations must be enforced with reference to songs and musical instruments. No soft or enervating music is to be allowed in Plato's state. The object of all these regulations concerning music is to develop in the minds of the pupils a sense of beauty and harmony which will influence their whole character. He says:

"Musical training is a more potent instrument than any other, because rhythm and harmony find their way into the secret places of the soul,

- - - - -

(1) Ibid., p.377-378.

(2) Ibid., p.377-378.

(3) Ibid., Book II, p.378-380.

on which they mightily fasten, imparting grace, and making the soul graceful of him who is rightly educated, or ungraceful of him who is ill-educated."⁽¹⁾

Plato exercises his censorship on all forms of activities in the society. He says:

"But shall our superintendence go no further, and are the poets only to be required by us to express the image of the good in their works as the condition of producing in our State? Or is the same control to be exercised over other artists, and are they also to be prohibited from exhibiting the opposite forms of vice and intemperance and meanness and indecency in sculpture and building and the other creative arts; and is he who does not conform to this rule of ours to be prevented from practising his art in our State, lest the taste of our citizens be corrupted by him?"⁽²⁾

The aim of Plato's censorship, therefore, is to ensure that what goes on in the community as a whole must conform to the Platonic values and standards. If it is argued that this form

(1) Ibid., Book III, p.401.

(2) Ibid., Book III, p.401

of censorship seems to be only compatible with the ideal State of Plato, which has never been put into practice, it can be shown that a similar type of censorship is exercised by the communist world and all the countries which are influenced more or less by it. Let us take the Soviet Union as an example and see the nature of the censorship exercised within it.

The Soviet Censorship

Education in the Soviet Union is mainly a political tool for the building up of a communist society. There are, obviously, other purposes, but they are of a secondary importance. That is why the main aim of education is to shape the communistic world outlook of the children as well as adults and guide them towards communist morality. It seeks to put over the political attitudes of the Communist Party and the philosophy of Marx and Lenin. The Soviet authorities openly declare the political aims of their educational system and they emphatically insist that it should not be otherwise. That is why

"directly and indirectly, the communist viewpoint is put over at every stage of schooling, and reinforced by the other media of communication outside the schools, such as the theatre, films, radio, television, and the Press, while the youth organisations act as a link between the schools and the outside world."⁽¹⁾

(1) Grant, Nigel: Soviet Education, p.24.

To reinforce the communist viewpoint by the media of communication outside the schools, shows that the system is aiming at a lasting harmony between all the social institutions. This harmony guards against the conflict between the influences of the school and the outside agencies. Thus there is no such conflict,

"since the media of mass communication are just as subject as the schools to control by government and Party, they reinforce what is taught in the classroom instead of clashing with it."⁽¹⁾

Now, to maintain this lasting harmony between all the social institutions, and to ensure that the communist values and principles are closely adhered to, the Soviet authorities exercise a rigid censorship on all the social institutions.

"The working of the plans, though some of the details are delegated to local bodies, is watched over by the Union and Republican Ministries of Education. Organisation as well as policy is also under the eye of the Communist Party, locally and nationally. Thus the working of the system is controlled every step of the way."⁽²⁾

Soviet censorship is entirely in the hands of the Communist Party which is the only legal body that plans the society and

(1) Grant, Nigel: Ibid., p.27.

(2) Ibid., p.30.

sees to it that the communist values are closely adhered to. Those who are not members of the Communist Party may not be interested in such censorship, and they may not even be in a position to exercise any form of censorship in the society. They may even suffer from censorship when it is exercised over them.

At the same time it must be pointed out that Plato's education and discipline are not meant for all members of the society; they are specifically for the class of Guardians, and for the leaders, who are to be selected from that class. Plato's censorship, therefore, guards the education and the discipline of the Guardians who will then ensure that Plato's standards are preserved.

The main point in mentioning the above two forms of censorship, that of Plato and that of the Soviet Union, is not only to draw attention to the fact that censorship can be exercised in one form or another for the protection of a definite ideology, but also to show how the Islamic principle of al-amr bil-ma'rūf wan-nahy 'an al-munkar can be distinguished from such forms of censorship. Let us now examine this important Islamic principle.

Al-amr bil-ma'rūf wan-nahy 'an al-munkar

Al-ma'rūf is what ought to be said or done according to Shari'a; al-munkar is what is said or done contrary to Shari'a. Al-amr bil-ma'rūf which means enjoining what is good or compatible with Shari'a, can be by preaching or advising others to do what is good, or by action like helping the poor or by

both. Al-munkar can be changed by the hand, or restrained by preaching, or at least rejected by heart. The Prophet says:

"Whoever among you sees any evil-doing, let him change it with his hand; if he cannot do that, let him change it with his tongue; and if he cannot do that, let him change it with his heart and that shows the weakest faith."⁽¹⁾

Every Muslim in the Islamic society is charged with the care of society, as if he is a watchman over it. No individual can be exempt from this care for the general interest, and so every individual must have a constant care for the community. It might be argued that there is a verse in the Qur'ān, which exempts people from being charged with the care of society. This verse is

"O you who believe, look after yourselves, he who goes astray will not harm you, so long as you let yourselves be guided." (5:108)

Some, in the light of this verse, have argued that it is justifiable to abstain from combating wrong-doing and from changing it. But Abū Bakr says that this is a wrong interpretation. He said,

"O people, you read this verse and you put a wrong interpretation on it. I

(1) Muslim. ?

Chapter Four

THE ISLAMIC CONCEPT OF MORAL EDUCATION	..	..	134
The Aim of Education	..	..	150
The Procedural View of Moral Education	..	..	169
Procedures and Content in Islamic Moral Education	..	..	180

Chapter Five

THE CONTRIBUTION OF THE FAMILY TO MORAL EDUCATION	189
The Family in the Islamic Society	189
Moral Education in the Family	205

Chapter Six

MORAL EDUCATION IN THE SCHOOL	..	..	225
The Authority of the Muslim Teacher	..	..	230
The Primary Stage	..	..	251
The Secondary School	..	..	257
Moral Education as a Separate Subject	..	..	258
Moral Education through Academic Subjects	..	..	267
Practical Discipline in the School	..	..	272
Sex Education	..	..	275

Chapter Seven

MORAL EDUCATION IN THE SOCIETY	..	..	283
Plato's Censorship	..	..	286
The Soviet Censorship	..	..	289
Al-amr bil-ma'rūf wan-nahy 'an al-munkar	..	..	291
Mass Media and Moral Education	..	..	299
Bibliography	..	..	303

spiritual as well as the social aspects. It treats equality legally only after it has rooted it in the conscience of the individual. Islam has an immense passion for equality; it demands that it be universal and complete, not limited to one race or another.

But Islam admits that people are not equal in their faculties and efforts. Some are better than others. Some are more intelligent and therefore work harder and earn more. This distinction in ability, work and knowledge, etc., is natural and works as an incentive. The Qur'ān says: (39:9)

"Say: 'Are those equal, those who know
and those who do not know?' "

Again the Qur'ān asserts: (45:21)

"What do those who seek after evil ways
think, that We shall hold them equal with
those who believe and do righteous deeds,
- that equal will be their life and their
death? Ill is the judgement that they
make."

So Islam, by establishing the principle of human equality, provides the necessary environment for achieving the fullest integration of the mass of individuals into the social organism of the Muslim community. In the Islamic society there will be no frustration, no anxiety and no social unrest, resulting from the absence of human equality. In our modern times a great deal of immoral behaviour comes as a result of outstanding human inequality.

myself have heard the Messenger of
Allah say: 'Verily people who see
wrong-doing and do not change it,
Allah will speedily bring punishment
upon all of them.' "(1)

What the Prophet has said is compatible with the aims of Islam.
In fact this verse contains only a statement of individual
responsibility. Wickness^{ed} which is negative, which has no
compulsive force on others is a matter which concerns only him
who indulges in it, the duty of others is to seek guidance,
if the sinner does not seek guidance, then the responsibility
is on himself, and he has to be reminded of his sins and has
to be corrected under the principle of al-amr bil-ma'rūf
wan nahy 'an al-munkar.

The Qur'ān says: (5:3)

"Help one another in righteousness
and piety, but do not help one another
in crime and hostility."

The Qur'ān also says: (9:71)

"The believers, men and women are
protectors, one of another; they
enjoin what is good and forbid what
is evil."

(1) Ibn Taymiya: Majmū'at al-Fatawā, Book 28, p.127.

See also: Rāzī: Mafātih al-Ghaib, vol.3, p.19.

See also: Al-Ghazālī: 'Ihyā', vol.II, p.270.

Also (5:81-82)

"Curses were pronounced on those among the children of Israel who rejected faith, by the tongue of David and of Jesus the son of Mary, because they disobeyed and persisted in excesses. Nor did they (usually) forbid one another the inequities of the wrong which they committed; evil indeed were the deeds which they did."

The curses which were pronounced on the children of Israel are justified by the fact that they did not restrain each other from the wrong which they committed.

Consider also this: (3:113-114)

"Not all of them are alike; of the People of the Book are a portion that stand (for the right); they rehearse the signs of God all night long and they prostrate themselves in adoration. They believe in God and the Last Day, they enjoin what is right and forbid what is wrong, and they hasten (in emulation) in (all) good works; they are in the ranks of the righteous."

Consider also this (3:104)

"Let be a community of you exhorting to good, urging to virtue, and restraining from evil-doing."

This verse and the previous two indicate very clearly that although al-amr bil-ma'rūf wan-nahy 'an al-munkar is obligatory on every Muslim, it is, like jihād, fard kifāya⁽¹⁾. Fard al-kifāya means that if some carry it out satisfactorily, the others can be exempt from it. But it also means that if those who are capable of doing it fail to carry it out, curses will be pronounced on all members of society. Indeed, the whole community is to blame and deserves punishment in this world and in the next world if it passively accepts evil-doing carried out by some of its members. Thus it is charged with the duty of watching over everyone of its members. There is no injustice here because the society in which there is immoral element and in which evil-doing flourishes unchecked is a society which is exhausted and decayed, on the way to its end.

The Conditions for al-Amr bil-Ma'rūf Wan-Nahy 'an al-Munkar

The first condition is full knowledge of what is to be enjoined and what is to be forbidden, because ignorance may lead to bad consequences.⁽²⁾ To say this is to support the view that urging to virtue and restraining from evil-doing is fard kifāya, because if those who have full knowledge of al-ma'rūf and al-munkar, that is the 'Ulamā', carry it out, then the others can be exempt from it. But it might be rightly

(1) Ibn Taymiya: Ibid., p.121-189.

See also Rāzī: Ibid., p.19.

See also Al-Ghazālī: Ibid., p.269.

(2) Ibn Taymiya: Ibid., p.136.

argued that there are obvious things which do not require deeper knowledge, any Muslim, for example, knows that drinking alcohol and stealing are haram, and so if he restrains and forbids this evil-doing, his action will not bring about any bad consequences at all. On the contrary, it shows that even those with less knowledge can participate by enjoining what they know to be right and by forbidding what they know to be wrong. Life in the Islamic society is full of competition as far as doing as-salihah is concerned. Even those who, for any reason, cannot do anything worth-while, feel restless and sorry, like those who came to the Prophet during jihad, anxious to serve, but left behind because they lacked provision and means of transport. They are not to blame and the Qur'an says: (9:92)

"Nor (is there blame) on those who came to you to be provided with mounts, and when you said, 'I can find no mounts for you', they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses."

As the responsibility is upon all members of the society, everyone in the society must exert an effort in order to attain a certain level of knowledge that enables him to carry out this fundamental Islamic principle in the right manner, particularly when the 'ulama' fail to carry out their duties. This shows clearly that in the Islamic society, unlike Plato's Republic and the Communist society, all members of the society are charged with the care of the community as if they are watchmen

over it. The Prophet says:

"Every one of you is a watchman, and everyone will be held responsible for his ward."⁽¹⁾

The second condition is that urging to virtue and restraining from evil-doing must be done in a gentle and considerate manner. Our preaching must not be dogmatic, not self-regarding, not offensive, but gentle and considerate. The Prophet says:

"whenever gentleness is employed to settle a matter, it beautifies it, and whenever violence is used to settle a matter, it spoils it."⁽²⁾

The third condition is that when one enjoins what is right and forbids what is evil, one must be tolerant and forbearing of faults and patient. Those who persistently exhort to virtue and restrain from wrong-doing, are faced, in most cases, with obstacles, insults and injustice. But they must endure all that. Luqman advised his son, as the Qur'ān says: (31:17)

"O my son, establish regular prayer, enjoin what is right, and forbid what is wrong, and bear with patient constancy whatever betide you, for this is firmness (of purpose) in (the conduct of) affairs."

The fourth condition is that restraining from evil-doing must not be done through spying. The Qur'ān says: (49:12)

- - - - -

(1) Bukhārī.

(2) Muslim.

"O you who believe avoid suspicion as far
(as possible), for suspicion in some cases
is a sin, and spy not on each other, nor
speak ill of each other behind their
backs."

Spying, or enquiring too curiously into other people's affairs
means suspicion carried a step further, and all this does not
suit the dignity of the human being.

The above analysis of al-amr bil-ma'rūf wan-nahy 'an al-munkar
shows that it is obligatory on all Muslims in the society.
Every individual is held responsible for every evil-doing in
the society, even if he had no part in it. For society is a
unity which is harmed by any evil-doing, and the duty of every
individual is to guard and protect it. If the Islamic
community gives up this fundamental duty, then all its members
will be punished either in this world or in a world to come.
If it preserves this fundamental principle, then it will indeed
be as described by the Qur'an: (3:110)

"You are the best of peoples evolved
for mankind, enjoining what is right
and forbidding what is wrong."

What makes the members of the Islamic society the best of
peoples evolved for mankind is the fact that they persistently
exhort to virtue and restrain from wrong-doing. But when they
give this up, they will be exhausted and forgotten, on the way
to their end.

Accepting the view that al-amr bil-ma'rūf wan-nahy 'an
al-munkar is fard kifāya, then it will be more convenient if

it is carried out by the Islamic government, for it will be well organized and more effective. Mass media, for instance, can be successfully employed in this respect.

Mass Media and Moral Education

In the light of the above analysis of al-amr bil-ma'rūf wan-nahy 'an al-munkar, moral education in the Islamic society is indeed an important part of life in which every member of the family, and all people in society, whatever their age, must be active. With this level of involvement, the audience in the Islamic society expect the mass media to transmit Islamic cultural and moral values in a clear and vivid way and to achieve moral education effectively. Both children and parents benefit from this. As far as children are concerned, early life is very impressionable and so children must not be allowed to learn what will not help in building up their Islamic character. Parents, on the other hand, shall have the opportunity to learn more about the care and upbringing of children.

Radio, as a medium, because of its lack of visual stimulation, can be regarded as lacking impact on children. Television and cinema, because of their visual stimulation, have greater impact. But planning for television and cinema production in the Islamic society must be done by people of good character and integrity and with full knowledge of al-ma'rūf and al-munkar. This is because character or moral education requires the vivid presentation of high values and the continued exposure to attractions of goodness, truth and righteousness until they are woven into the fabric of the

personalities of children and adults alike.

Television and cinema in the Islamic society are required to educate, inform and entertain. All three of these activities can take place in the same programme. In planning programmes which are specifically for moral education, the approach must be based on the elements of Islamic morality mentioned earlier in this thesis. In planning programmes for information and entertainment, moral education must always be in mind. This is mainly to safeguard that there is an accumulation of good influences from many programmes.

As values are taken over from the main themes of plays, films, programmes and also from the approach used in presenting them, and as mass media personalities mean quite a lot to the children, it is wise to encourage the recognition of the good qualities of those whom one lives with and of those who have actually lived in this world. The Sīra is full of personalities and qualities that can be exposed through plays, films and other programmes. Otherwise, the relevant question raised long ago by Plato needs to be readily considered by us and that is:

"Shall we just carelessly allow children to hear any casual tales which may be framed by casual persons and to receive into their minds notions which are the opposite of those which are to be held by them when they are grown up."⁽¹⁾

(1) Plato: Ibid., Book II p.377-378.

In addition to the mass media, there are institutions through which moral education can be achieved. Take, for instance, the mosque which means much more than a mere place of Divine Worship. Being the meeting place of the Muslims five times a day and once every Friday prayer, the mosque can be an important centre where moral education can be achieved. It all depends on the imam, if he is efficient and well qualified, then his two speeches on Friday prayers can be very effective in depicting the wrong conduct of the Muslims and in criticizing it and in indicating the righteous way which they should follow. Not only that but he can turn the mosque into a real meeting-place where Islamic morality can be learnt and appreciated.

Consider also the neighbourhood. The child's neighbours, particularly the adults and older children who are looked up to and admired by the young, can be very effective in influencing the child's behaviour. Close contact with good people in the neighbourhood exposes the child to successful and righteous examples in his own locality - people from his own neighbourhood who are good members of society. These people can associate with the children through regular visits between families, and not only provide good examples for the children but also restrain them from evil-doing and urge them to virtue, wherever they see them. Perhaps this could be one of the reasons why Muslims are urged to maintain good relations with their neighbours. The Qur'ān says: (4:36)

"Serve God, and join not any partners
with Him; and do good to parents,

kinsfolk, orphans, those in need,
neighbours who are near, neighbours
who are strangers."

The Prophet says:

"Gabriel continued to enjoin me with
good treatment towards the neighbour
until I thought he would make him
heir of the property (of the deceased
neighbour)."(1)

When neighbours co-operate in the moral upbringing of their children, they do that mainly because as individuals they are charged with the care of society, in the general interest, as if they are watchmen over it. In the same way, the contribution of the total community to moral education is analogous to that of the neighbourhood.

In the Islamic society, in addition to the continuous contribution of all the social institutions to moral education, every individual is held personally responsible for achieving moral education in the whole society. Only when all this is successfully achieved, can we say that there is harmony between the home, the school and society at large, as far as moral education is concerned.

(1) Bukhārī.

The Economic System

The economic theory of Islam is guided by its general ideology and so its interests are the welfare of the individual and the ensuring of the welfare of society. In doing so it holds a position of doing neither injury to the individual nor to society. It does not oppose human nature and it does not seek to hinder the fundamental objectives of life. To implement this ideal Islam, as usual, makes use of legislation and exhortation. Legislation is an objective method which is used for the maintenance of a healthy community, capable of growth and improvement, while exhortation aims to raise man above the level of instinct to achieve a more developed form of life.

Let us now examine, very briefly, the fundamental aspects of Islamic economic theory, under these headings: individual ownership, the right of the disposal of property, ways of increasing possessions and ways of spending.

(a) Individual Ownership

Islam grants the individual the right to own (Qur'ān 18:82) as long as this individual possession is by legal means. The possessor is guarded from theft and from being cheated by any means whatever. To do this Islam lays down restrictive legislation, for example the strict Islamic punishment for theft, but in addition it provides exhortations to prevent men acquiring what is not their own. This ratification of the right of individual possession ensures an equality between effort and recompense. It is also in accordance with human nature. At the same time it is in agreement with the welfare of society

BIBLIOGRAPHY

- ABDULLA YUSUF ALI, Translation of The Holy Qur'ān, Beirut, third edition, 1965.
- ABŪ BAKR IBN ABD Ar-Razzāq As-San'āni, Al-Musannaf, Vol.10, (Arab.), Beirut: Dar al-Qalam, 1972.
- ARISTOTLE, Nicomachean Ethics, II, IV, J.A.K. Thomson's translation, London: George Allen and Unwin Ltd., 1953.
- ARISTOTLE, Politics, Book VIII, translated by Benjamin Jowett, Oxford, 1905.
- ATKINSON, R.F., "Instruction and Indoctrination", in Philosophical Analysis and Education, ed. Archambault, London: Routledge and Kegan Paul, 1965.
- AYER, A.J., Language, Truth and Logic, London: Victor Gollancz Ltd., 1954.
- BANTOCK, G.H., Education in An Industrial Society, London: Faber and Faber, 1963.
- BARON, G., The Social Background to Teaching in the United States: An English Assessment, British Journal of Educational Studies, Vol. IV, November 1955 - May 1956.
- BRONFENBRENNER, Urie, Two Worlds of Childhood U.S.A. and U.S.S.R., London: George Allen and Unwin Ltd., 1970.
- DEWEY, J., Democracy and Education, New York: The Macmillan Co., 1915.
- FREUD, S., Introductory Lectures on Psychoanalysis, London: George Allen and Unwin Ltd., 1922.
- FREUD, S., A General Selection from the Works of Sigmund Freud, ed. by John Rickman, New York, 1957.
- GHAZĀLI, Ihya' Ulūm ad-Dīn, (Arab.) Cairo, 1927.
- GHAZĀLI, Mizān al-'Amal, (Arab.) Cairo, 1908.

- GIBB, H.A.R., Modern Trends in Islam, The University of Chicago Press, 1946.
- GIBB, H.A.R. Mohammedanism, Oxford University Press, 1953.
- GRANT, N., Soviet Education, Penguin Books, England, 1964.
- HART, H.L.A., Law, Liberty and Morality, Oxford University Press, 1963.
- HIRST, P., "Philosophy and Educational Theory", British Journal of Educational Theory, Vol, XII, No.1, November, 1963.
- HOBBS, T., Leviathan, ed. Oakeshott, Oxford: Basil Blackwell, 1957.
- HOSPERS, J., Human Conduct: An Introduction to the Problems of Ethics, New York: Harcourt, Brace and World, 1961.
- HUME, D., A Treatise of Human Nature, Oxford: Clarendon Press, 1896.
- IBN HISHAM, Sīrat an-Nabi, Part 1, Cairo, 1924.
- IBN SA'D, Kitāb at-Tabaqāt, (Arab.), Vol.3, Leiden, 1904.
- KANT, I., Fundamental Principles of the Metaphysics of Ethics, London: Longmans Green and Company, 1895.
- MĀLIK IBN ANAS, Muṭṭa', (Arab.) Sharḥ Az-Zurcānī, Cairo, 1936.
- MANNHEIM, K., Diagnosis of Our Time, London: Routledge and Kegan Paul Ltd., 1943.
- MANNHEIM, K., An Introduction to the Sociology of Education, London, 1964.
- MANNHEIM, K., Freedom, Power and Democratic Planning, London: Routledge and Kegan Paul, 1951.
- MARX, K., Capital: A Critical Analysis of Capitalist Production, London, 1889.

- McNEILLY, F.S., Immorality and the Law, Proceedings of the Aristotelian Society, Vol. LXVI, 1965-66.
- MILL, J.S., Utilitarianism, Everyman's Edition, 1962.
- NIBLET, W.R., Moral Education in a Changing Society, London: Faber and Faber, 1963.
- OAKESHOTT, M., Rationalism in Politics and Other Essays, Methuen, London, 1962.
- O'CONNOR, D.J., An Introduction to the Philosophy of Education, London: Routledge and Kegan Paul, 1957.
- PETERS, R.S., Authority, Responsibility and Education, London: George Allen and Unwin (second edition), 1963.
- PETERS, R.S., P.G. WINCH AND J. DUNCAN-JONES, "Symposium on Authority", Aristotelian Society, Vol. XXXII, 1958.
- PETERS, R.S., Ethics and Education, London: George Allen and Unwin, 1966.
- PETERS, R.S. Philosophical Analysis and Education, ed. R.D. Archambault, London, 1965.
- PETERS, R.S., "Aims of Education", Philosophy and Education: Proceedings International Seminar, March 23-25, 1966 (The Ontario Institute for Studies in Education).
- PHENIX, P.H., Philosophy of Education, New York, 1958.
- PLATO, The Republic, B. Jowett's translation, Oxford: Clarendon Press, 1871.
- REID, L.A., Philosophy and Education, London: Heinemann, 1962.
- SCHEFFLER, I., "Teaching", Philosophical Analysis and Education, ed. Archambault, London, 1965.
- SHAHRISTĀNI, Al-Milal Wan-Nihal (Arab.), Cairo, 1960.
- TAYLOR, P.H., "Purpose and Structure in the Curriculum" *Educational Review*, June, 1967, p. 166.

TAYLOR, W., "The Organisation of Educational Studies",

Education For Teaching, November, 1964.

TIBBLE, J.W., ed. The Study of Education, London: Routledge
and Kegan Paul, 1966.

WALTON, J., and JAMES L. KUETHE, The Discipline of Education,
The University of Wisconsin Press, Madison, 1965.

WATT, M., Islamic Political Thought, Edinburgh, 1968.

WATT, M., The Formative Period of Islamic Thought, Edinburgh 1973.

WEBBER, M., Theory of Social and Economic Organisation, ed.

Talcott Parson, William Hodge and Company Ltd., 1947.

WILSON, J., and others, Introduction to Moral Education.

WILSON, J., Practical Methods of Moral Education, London, 1972.

WILSON, J., Logic and Sexual Morality, Penguin Books, 1967.

because it encourages the individual to exert his utmost to the advancement of life. There is no harm in the competition which arises from these natural inclinations; because when the individual does not expand his work grudgingly and hopelessly, it is society in the end which profits from his toil. When Islam seeks to exalt human nature and give freedom to the individual, this is done with great wisdom and with penetrating insight. It lays down principles to ensure that no harm can be done to society from this complete freedom of the individual.

(b) The Right of the Disposal of Property

Although Islam ratifies the right of personal possession, it sets principles which make it theoretical rather than practical. These principles strip a man bare of his right to possession by the time he has fulfilled all the necessary conditions. It is consideration for the welfare of society which lies behind all this; it is also consideration for the welfare of the individual himself with regard to the universal objectives by which Islam orders his view of life.

The most important principle which Islam sets along with individual ownership is that the individual in a way is a steward of his possessions on behalf of society. Property in the widest sense is a right which can belong only to society which in turn receives it as a trust from God who is the only true owner of everything. The Qur'ān says: (57:7)

"Believe in God and His Messenger; and spend out of the (substance) whereof He has made you heirs (mustakhlaḥīn)."

The word "mustakhlafīn" is the plural of "mustakhlaf" which means steward, and so the verse means that property which is in the hands of men belong to God, and that men are its stewards rather than its masters. When we say that the individual is only the steward of his property, this makes him accept the restrictions which the system lays upon his liberty, and the bounds which limit his rights of disposal. On the other hand, this makes society realize its fundamental right to such property and must thus become bolder in prescribing the regulations and in laying down the laws which concern it.

The condition on which this right of ownership must stand is that of wisdom in the disposal; if the disposal of property is foolish then the law of society may withdraw this right of property. The Qur'ān says: (4:5)

"Do not give to fools the property which God has given you to manage, but rather provide for them out of it, and clothe them and speak to them words of kindness and justice."

The right of the owner is limited by the good of the community of which he is a member, and if he is incapable of understanding, his control should be removed. This does not mean that he is harshly dealt with, on the contrary, his interests will be well protected. This is because the right of disposal depends on being of sound mind and on complete fulfilment of one's duties and responsibilities.

Another principle which Islam ratifies is that money must not circulate among a small number of individuals who share it

between them, so that others can have no part in it. This comes in the Qur'ān (59:7) where it says:

"in order that it may not be passed around
between the wealthy among you."

Despite the generosity of al-Ansār, there continued to be a gap between the rich among them and the poor Muhājirīn. After the affair of Banu-n-Nadīr,⁽¹⁾ the Prophet decided to give all their booty to the Muhājirīn for their personal use,⁽²⁾ in an attempt to restore some equality to the Muslim community. This example is an indication that it is undesirable to have money concentrated in the hands of a few individuals. This is because an excess of wealth on one side and lack of it on the other produces corruption and moral degradation in all its forms. There will arise personal hatreds and individual jealousies by those who feel deprived.

Then there is the payment of the poor-tax az-zakāt which is a duty laid on property. It is a form of worship and a social responsibility. A certain percentage of the wealth belongs by right to the needy members of the community. "And of their wealth a portion belongs by right to the beggar and destitute." (Qur'ān, 70:24-5). Islam disapproves of people being in poverty or need and although it urges every man to earn his living by

(1) Banu-n-Nadīr were a Jewish tribe who were hostile to the Muslim community. A peace was negotiated on terms which allowed them to withdraw from Medina taking only some of their possessions.

(2) Ibn Hishām: Sīrat an-Nabī, Part I, p.143.

his own work, he must receive his share from public funds if, for any reason, he is unable to work.

(c) Ways of Increasing Possessions and Ways of Spending

Every individual has freedom to increase his wealth, but only within legally prescribed limits. Reputable methods for the growth of wealth do not usually produce that amount of capital which sets a wide gap between the social classes. This gap usually happens when capital is massed by swindling, oppression of the workers, by monopolies or exploitation of the needs of the community and by usury. This is what Islam does not permit.

Islam forbids dishonesty in business, and monopolies of the necessities of life are not recognized by Islam as one of the legal methods of gain, or of the increase of wealth. Usury is another method to which Islam is strongly opposed. Islam warns those who practise it of the most terrible consequences (2:275-6). Usury does not encourage or perpetuate fellow-feeling and sympathy in society. Anyone who gives me one pound in order to demand a return of more money from me, I shall not have any friendly feeling for him, nor can I bear him any affection. Usury destroys mutual help which is one of the fundamental principles of the Islamic society. Money should be lent to those who need it without interest because this is the way to increase affection and to create a sense of mutual responsibility between the rich and the poor.

In the case of spending money, the individual is not left to himself to do what he wishes. The man who is niggardly is

similar to the man who is wasteful, because both of them are harmful to themselves and to society. The Qur'ān says: (17:29)

"Make not your hand tied (like a niggard's)
to your neck, nor stretch it forth to its
utmost reach so that you become blame-
worthy and destitute."

Niggardliness prevents people from enjoying the worthy pleasures of life, while wastefulness is a corrupting influence alike on the individual and on society. Wastefulness and luxury inevitably lead to evil and to the spread of immorality throughout the community - the weakening of body and of mind and the decline of moral and spiritual powers.

The Political System

I shall restrict myself here, as in the previous sections, only to an examination of the basic principles. The Islamic political system is based on two fundamental conceptions. One is the principle of equality of mankind in origin, nature and class; the other is the Islamic belief that Islam is a universal religion.

According to the first conception Islam extends rights to non-Muslims. These rights derive from the fundamental and permanent rights of humanity. There is no difference between one religion and another and the same principle is extended to cover human relationships in general. When Islam declares war against infidels, the command refers only to defensive war which is aimed at stopping aggression. The Qur'ān says: (2:186)

"And fight in the way of God against

those who fight against you; but do
not open the hostilities, for God does
not love those who open the hostilities."

This is a war solely to defend the Muslim world against physical aggression, so that Muslims may not be seduced from their faith; it is a war to remove all material obstructions from the path of Islam, that it may reach out to all men.

Islam even does not help Muslims against non-Muslims with whom a compact exists. The Qur'an says: (8:73)

"And if they ask help from you in a matter
of religion, it is your duty to render
help; except against a people with whom
you have an agreement."

This is a typical example of Islam's care to discharge its obligations and it rests on a view of life which is universal and worldwide in scope.

As to the second conception, that Islam is a universal religion, this comes in the Qur'an thus: (21:107)

"And We have sent you only as a sign of
mercy to the worlds."

But despite this "there is no compulsion in religion." Islam grants non-Muslims complete freedom and protection to continue in their own religious beliefs. On Muslims alone that the poor-tax is imposed. Only the land-tax is taken from the protected people because they share in the protection afforded by the Muslim State and this tax is spent on their welfare. Islam believes that when people have the opportunity of examining Islam, their examination will be careful and assiduous,

since it will not be brought about by force.

The fact that the Islamic political system is based on these two conceptions shows that legislation is not for one class or one nation, but for all classes and for all nations. Only the general and broad fundamentals are laid down, leaving the application of these to the process of time and the emergence of specific problems.

In the Islamic society religion is closely linked with politics because it is the source of the rules and the political ideas which govern the relationship between the rulers and the ruled. There must be justice on the part of the rulers, obedience on the part of the ruled and collaboration and consultation between the rulers and the ruled.

First, there must be justice on the part of the rulers. The Qur'ān says: (4:61)

"And when you judge between the people,
you must do so with justice."

It is an impartial justice which cannot be swayed by affection or by hatred. It is enjoyed by all individuals in the Islamic society, without discrimination arising from descent or rank, wealth or influence. It is a high level of equity unlike that form of justice which the white ruler administers, for instance, to the native of South Africa and Rhodesia.

Secondly, there must be obedience on the part of those who are ruled. The Qur'ān says: (4:59)

"O you who have believed obey Allah,
and obey the Messenger of Allah and
those who hold authority among you.

If you differ in anything among yourselves
refer it to Allah and His Messenger."

Obedience to those who hold authority is derived from obedience to God and His Messenger, because the ultimate authority rests in God. The relation between the ruler and the ruled is God's law. It follows from this that if a ruler departs from God's law, he is no longer entitled to obedience. The fact that the Prophet did not specify anyone as his successor makes it impossible for any ruler to claim any religious authority. In fact a ruler comes to office by the free choice of the Muslims.

Thirdly, there must be consultation between rulers and ruled. "Consult them in affairs (of moment)." (Qur'ān, 3:159) The Prophet used to consult the Muslims in worldly affairs in which they had some skill. At the battle of Badr, he listened⁽¹⁾ to their opinion and encamped near the well of Badr instead of the place he had chosen at the beginning. Many examples from the first period of Islam can be given. The application of the general principle of consultation is left to the exigencies of the individual situations. The ruler is responsible for putting an end to anything which causes hardship to the community. At the same time it is his duty to encourage anything which is of any kind of profit maslaha. All this should be within the framework of Shari'a.

Political theory in Islam stands on the foundation of an inner conviction rather than on that of law. It stands on the belief that God is present at every moment alike with the rulers and the ruled, watching over them. Lack of this conviction, I believe, is the cause of corruption and dishonesty associated

(1) Ibn Hishām: Ibid., Part I, p.378.

ACKNOWLEDGEMENTS

I wish to thank Professor Montgomery Watt, my supervisor, not only for his continuous encouragement and valuable advice, but also for his kindness and hospitality.

I wish also to thank Mr. Duncan Campbell, of the Department of Educational Studies, for his comments on my views of some of modern Western educational theories.

I would like also to thank my wife for her indispensable help; she has been following the writing of this thesis with the right amount of understanding and sympathy.

My thanks also to Miss Irene Crawford, for her kindness and continuous help; to Mrs. Bennett for typing this thesis neatly and conveniently.

with rulers and those who hold authority in our modern times. But more important it is the cause of the anxiety of the people, anxiety which arises from their political, economic and social institutions. The outcome of this is what we are now witnessing - political unrest, social disintegration, economic chaos and immoral behaviour.

From what I have said above, we can conclude that Shari'a determines the nature of the universe and the position of man in it; and it is the integrating factor in the Islamic society. It plans social life and its bases and values, the economic doctrine with its philosophy and institutions, the political system together with its form and characteristics. It is because of this planning that the Islamic society can be stable and can develop in the right direction which brings about a higher degree of social integration and a more balanced life for the individual; and it is here where we can rightly say that the morally educated individual does not meet with diverse social conditions which hinder him from behaving morally.

But to accept the idea of planning in the Islamic society does not imply that I call for social planning without qualifications. Unless planning stems from religion it is unacceptable to me. To support this standpoint, I would like to examine, first, the foundations on which the Marxist planning stands, and second, Karl Mannheim's ideas on social planning for the West.

Marxist Planning

As to Marxism, it denies the existence of God and excludes religion from society altogether. It interprets the whole course

of human history in merely materialistic terms. The mode of production in material life determines the general character of the social, political and spiritual progress of life. On the basis of this philosophy what matters is the development of the total life of society and as this is reflected in the authority which is wielded by the state, the individual dissolves in the state. The state monopolizes all sources of gaining livelihood. In the communist view, life is a continual strife and struggle between the classes, a struggle which must end in one class overcoming the other.

It is true that the Marxist society is a planned society, but it is a harmful type of planning. Marxism is ignorant of the human nature and of life and the universe. It ascribes all human incentives to the feeling of material hunger and to the struggle for material gain.

Planning in the Marxist society is done at the expense of the dignity and freedom of the individual. Man's consciousness, his thought, his talents, his hopes and fears are merely the by-products of what is happening outside the world in which he lives. Marx says:

"With me, on the contrary, the ideal
is nothing else than the material world
reflected by the human mind, and translated
into forms of thought." (1)

The creative source of life is always in the individual, and if

(1) Karl Marx: Preface of "Capital: A Critical Analysis
of Capitalist Production".

individuality is not respected, the possibility of truth emerging and thereby sustaining social development, practically comes to an end. The liberty and dignity of the individual are the primary conditions of social progress because if there is no freedom to express the truth, how can truth emerge and prevail in society?

Moreover, there will not be stability in society because the struggle between the social classes will never end.

Means of production in the West and in the Communist society are the same. But the relations between men in the production in the two worlds are different. This shows that exploitation, greed, class struggle etc. ... emerge not from the mode of production, but from weakness in the human soul. If the human soul is soundly educated in religion, people can get social justice without practising atheism and materialism. For these reasons, it is justifiable to reject the Marxist planned society.

Mannheim's Planning

The attempt made by Karl Mannheim, through his writings, to convince Western societies to use education for social planning, is worthy of consideration. I intend to examine Mannheim's views in some detail; not only because planning is the underlying theme of Mannheim's thought, but also because with democracy in the Western societies, I believe that if Mannheim's planning were based on religion, it would form a good ground for producing positive results as far as social and moral behaviour is concerned. Let us now examine the nature of

Mannheim's planning.

It is "The crowding together of men and things in society" which led Mannheim to put forward his views about sociology and education, because he considers it the foundation of planning, and planning is the underlying theme of Mannheim's thought. He realizes that in industrial societies people come to live in large groups where they take part in political, economic and social life. There are on the one hand the masses who need education in the broader sense of the word, and on the other, there are the elite or the intelligentsia who need to be guided in their attempt to wield an influence over the masses. To establish different institutions based on new inventions and improvements in economic, political and social techniques is inevitable if society is serious in influencing human behaviour and in bringing about social control. To do all this Mannheim employs education which is sociology in action, to get rid of the humanistic element which calls for the detachment of the individual and encourages him to show disinterestedness in society. Mannheim therefore plans social education in such a way that brings harmony between the development of the individual on one hand, and what society wants from the individual on the other. According to him Democracy is the integrating factor which brings about this harmony.

It seems to me that had it not been for the gathering together of people in industrial societies, Mannheim would not have thought of planning. Planning is an indispensable element for regulating the behaviour of both the individual and society. Islam has laid the foundation of planning centuries before the

industrial revolution began. It planned at a time when people lived in small groups, and there was no division of labour, and life was not complicated as it is now. The religious element was the foundation of that planning, both at the individual and social levels. It addresses the individual and develops his conscience, because it is the individual who always initiates by actuating the potential state of his conscience which is nothing but the genuine voice of objectivity which reminds the individual continuously of what his society demands from him. At the same time it deals with the social side, because the extension of the framework of planning to deal with situations which arise particularly in industrial societies, has not been neglected. The difference between this and Mannheim's planning is great. The first is a gradual process in which principles for social planning are broadly formulated to allow for details to be put forward as time progresses. These broad and flexible principles will yield details which can be compatible with the complexity arising as a result of "The crowding together of men and things in society". But Mannheim has the industrial society as the starting point of his planning. How could we plan using Democracy as an integrating factor, and we know that the people in democratic countries have been brought up democratically not to accept planning? Planning in such circumstances is hesitant and confused.

Let us now see the ground on which Mannheim's planning is placed. He says,

"But there must be something, a third way,
between totalitarian regimentation on the

one hand and the complete disintegration of the value of system at the stage of Laissez-faire on the other. The third way is what I call the democratic pattern of planning or planning for freedom."⁽¹⁾

Democracy is a vague term, and it has failed, where it is fully applied, to act as an integrating factor. It is not an ideology. It is an indispensable means to prepare the way for some other ideology. Mannheim himself realizes this because he says,

"But not only this negative instance, the assault from outside, makes it a social necessity to have society integrated on those deep levels on which religion integrated pre-industrial societies, the need for planning within our societies calls for a similar integrating bond."⁽²⁾

He means to say that social integration is not brought about simply by the mere democratic feeling of co-operation. Co-operation is inevitable, but it will disappear especially if institutions in society fail to call for it. Without a unifying purpose, it becomes very difficult to submerge your own interests in the interests of your fellows, because this demands from the individual a great deal of self-sacrifice and self-denial. There must be something else besides Democracy, which defines clearly the unifying purpose, and urges the

(1) Mannheim, Karl. Diagnosis of Our Time, p.25.

(2) Ibid, p.102.

individual to go towards this purpose willingly, irrespective of the temptations which lead him to care only for his own interests.

Mannheim wants modern society to be integrated on deep levels similar to those of religion. But he has failed to clarify this "similar bond", and to show its relationship to his unifying purpose. That is why he keeps repeating the importance of religion and its equivalence.

"Only a generation which has been educated through religion, or at least on the religious level, to discriminate between immediate advantage and the lasting issues of life will be capable of accepting the sacrifice which a properly planned democratic order must continually demand from every single group or individual in the interests of the whole."⁽¹⁾

What Mannheim is saying here is an answer to the question raised by moral philosophers, whether moral judgements are justified subjectively or on utilitarian grounds. It is clearly stated by Mannheim that he does not want morality to be based on egoistic principles. In fact he constantly emphasizes utilitarian morality. But it seems to me that he shows signs of not leaving the matter at the surface as most utilitarians do. He is aware of the implications of the question asked by any humanist or egoist: "why do I care about society?" That is why he

- - - - -

(1) Ibid, p.102.

wants the individual to be educated through religion in order to be able to offer the sacrifice which his society demands from him. Without religion this question cannot be settled, because religion provides us with a unifying purpose which makes both the individual and society feel that what they do to each other to bring about social integration is a fulfilment of a higher universal purpose. A religion, for example, which says clearly that the knowledge possessed by an individual is not completely his, although he suffers great pains to have it, is the religion we need. It is the possession of the society, and both the individual and society belong to God. They are only here to fulfil a certain purpose. Any individual who does not adhere to this is considered to be breaking a fundamental religious principle. This applies to the possession of any other property. All that is seemingly ours is not really our own. The Qur'an says: (53:39)

"Nothing belongs to man except his effort."

The individual here, is not after fame or any other material gain. A society whose members behave in this way will have a healthy form of social integration.

But Mannheim shows hesitation and contradiction when he deals with religion. Although he apprehends the importance of religion, he does not want it to be the main integrating factor in his democratically planned society. He says,

"Only if the rebirth of religion both in terms of a popular movement and of re-generated leadership, coincides with the forthcoming social transformation can it

happen that the new democratic order of
this country will be Christian."⁽¹⁾

What he is asking for is a religion which can have political,
economic and social principles compatible with the "forthcoming
social transformation". Not only this but a religion which does
not impose rules but puts them forward and educates the
individual to think about them and trace them back by providing
as many reasons as possible to justify them. Blind acceptance
is harmful because it does not make the rules appear as

"The fruits of creative imagination put
at the disposal of those who crave for
a consistent way of life."⁽²⁾

Does Islam provide us with all that Mannheim wants? This
question does not interest Mannheim because his planning for
social integration considers religion as only one institution
among many. But he gives religion a passive role, and this is
where he is contradicting himself. Whereas sometimes he says
that religion is an indispensable integrating factor without
which co-operation or integration will not take place, he puts
it clearly that

"planning for those deeper religious
experiences may simply mean that while
we are planning for everything else, free
scope is left for religion so that it can

(1) Ibid., p.106.

(2) Ibid., p.111.

arise spontaneously."(1)

Even if religion is not the main integrating factor, it is illogical to give it only free scope, "to arise spontaneously" and not include it among "everything else".

It remains to ask how Mannheim plans society. Does he depend on Democracy, and he says,

"There is no doubt that Democracy has lost the clear conception of the type of citizen it wants to create."(2)

Or, does he depend on Sociology? Can a sociologist without being guided by his own values do any effective planning? If he cannot, then what is the source of Mannheim's values? To this question I cannot give an answer, because Mannheim's thought is a collection of scattered bits and pieces without a unifying bond.

It is true that in industrial societies, the problem of social integration emerges, but what is important is how to solve it. This is what Mannheim has been trying to do. He starts by describing the actual state and points out the difficulties that interfere with his solution to the problem. There are three main impediments. The masses, the elites and the different social institutions. The masses are no longer subject to their primary or secondary groups. They are guided by their emotions rather than reason. That is why they are easily led to accept and follow what seems to be satisfying. They are narrow-minded

(1) Ibid., p.124.

(2) Mannheim, Karl. Freedom, Power and Democratic Planning, p.199.

ABSTRACT OF THESIS

This study is about moral education in Islamic society as ideally conceived. An attempt has been made in the first three chapters to show that for Islamic moral education to be effective three emphases are necessary. The first emphasis is that the Islamic society is characterized by justice, stability and harmony. It has been shown that Shari'a lays down the foundation of justice and stability by planning the social, political and economic institutions, thus bringing about a lasting harmony in the society and a more balanced life for the individual. The second emphasis is the necessity and the desirability of having moral homogeneity. It has been argued that although Islamic morality is derived from Shari'a, which is binding on all Muslims, it is also based on intention, reason and moral understanding. The third emphasis is the importance of the practical discipline. In addition to the application of rational criteria which enable one to judge morally, al-'ibadat contribute by disciplining the individual's feelings into a moral framework.

Then an attempt has been made to define the Islamic concept of moral education; it is not only achieved through the whole process of education, but it also combines both procedures and content. The study goes on to show the contribution of the family, the school and society at large to moral education - the direct and indirect contribution of the family, the contribution of the school through the curriculum taken in its widest possible meaning and the contribution of society through the important Islamic principle of al-amr bil-ma'ruf wan-nahy 'an al-munkar.

and totally confined to their own individual opinions. The elite are living in a state of confusion about values. They have lost their social authority and have become unable to guide the masses. The different institutions only reflect the superficiality of the masses, and the confusion of the elite. In fact the anxiety of the inhabitants of the modern world arises from their political, economic and social institutions. Mannheim wants to plan by first cultivating rationality among the masses, by urging the elite to carry out their social function in the light of new and well-defined values, and finally by restoring the educational effects of these institutions, because it is these institutions which will play the most important role in maintaining social integration and in giving moral education. In other words Mannheim realizes that his planning will only be effective if there is a sound system of social education.

Few people might deny that education has two meanings, the wider meaning which involves values and principles which constitute the general "philosophy" of education in a society, and the narrow meaning which is understood to be dealing with what goes on in schools. To accept this, is to believe that the values implied in the broad sense of education, do influence directly or indirectly what goes on in schools and other institutions. When I say this, I mean that the setting up of the curriculum, writing of textbooks, together with the general atmosphere of the school, should be compatible with the general philosophy of education.

It might be argued by those who disagree with Mannheim that

the role of education defined in this way, will be to fit the individual to the planned society, that is, it is a propaganda for a certain type of society. But whether it is admitted or not, this system is also followed in the societies which claim to have no planning. Teachers in schools unconsciously follow the same attitude which their society wants them to follow. This is true, because they aim at providing society with members who will fit in the society. But what happens in institutions other than the school, shows that some value judgements are playing an important role in influencing the individuals in the society. Institutions like the radio, television, cinema etc., consciously or unconsciously, do convey a certain behaviour in such a way as to wield a great influence in shaping the character of the individuals in the society. In other words there is unconscious planning, and it seems to me that this is a very dangerous type of planning, because it is a propaganda for a certain type of society in which confusion about values and relaxation take place. It is better, therefore, to have conscious planning, and in doing so, we must not be as eclectic as Mannheim is, because eclecticism usually lacks the unifying factor, and so it becomes very difficult to maintain.

People are always inclined to believe that the conflict in the world is to be found in the struggle between two opposed ideals, that which esteems the individual and that which cares for the community at the expense of the individual. They do not think of a midway or a third ideal. It is true that Mannheim is aware of this third way, but it seems to me whereas he theoretically could succeed in describing it, he would fail to

put it into practice. That is because his ideal emerges out of a compromise. The third way which I call for, is not a compromise, it is a way of its own based on a true understanding of man and society. Without this understanding and without the provision of values and ideals which guide man and society to bring about social integration, it is difficult to establish a sound planning. Mannheim is asking for a harmony which reconciles the two extreme notions, that of the individual, and that of the social character. He says,

"We have in this collective ideal at its best the notion of individual responsibility and good example on the one hand and on the other self-discipline and self-submergence in the interests of one's fellows."⁽¹⁾

In other words he wants to reconcile the ethics of duty and utilitarian ethics. The ethics of duty is implied in Kant's Categorical Imperative, "Act on that maxim whereby you can at the same time will others to follow". That means do your duty and ask or hope that others will do the same. Utilitarian ethics calls for awareness of society. Kant says that man possesses the power of reason, and his will is strong and free except when desires and inclinations succeed in weakening it. Man, according to Kant, because of these desires and impulses, needs action-guiding which is to be found in the Categorical Imperative. But whereas Kant has failed to justify objectively the connection between the weakness of man's will and his need

(1) Mannheim, Karl. An Introduction to the Sociology of Education, p.39.

for action-guiding, Mannheim has also failed to justify the relationship between the individual and the society. Both those who possess awareness of society, and those who emphasize the importance of the individual, will suspect each other. Without the sound integrating factor of religion to remove this suspicion, social integration will not be obtained.

I agree with Mannheim about the idea of planning as such. Social institutions should be planned and controlled to convey a desirable behaviour. The elite should play their social role provided the criterion of choosing them is not only democratic, but it must be satisfying to the standard demanded from them. I want only to draw Mannheim's attention to consider religion as the main integrating factor, because, particularly in the case of Islam, it provides him with what he is asking for.

I have tried in this chapter to give an account of the nature of the Islamic society. All that God has created is suitably adapted, and ready for life in general and for man, the highest form of life, in particular. Man is God's vicegerent and so the distinction and honour bestowed by God on him are stressed in order to enforce his corresponding duties and responsibilities. Life in the Islamic society is different from life in the Communist and the Western societies, because it is based on a true belief in God and the hereafter where man will be examined by God and this examination will include the entire range of his individual and social behaviour. The main objective of the Islamic society is to worship God and the means for this is to apply His Shari'a in all walks of life, social, economic, political and moral. It is therefore

a serious society because the individual and society can live together in harmony, without any mutual opposition. But more important is that it is a moral society because both the individual and society are to enjoin what is good and forbid what is evil. For all this, I believe, it is a stable society where moral education which is based on objective morality can function as an effective means for producing good human beings. In the next chapter, I shall try to examine the main features of Islamic morality and see how it can be justified.

CHAPTER TWO

ISLAMIC MORALITY

Morality is taken by some to be connected with particular behaviour-patterns, while others take it to be connected with freely-chosen values. Much, of course, may be said about the meaning of 'free-chosen' values and about different types of conformity and the kind of norms to which the young are supposed to learn to conform. It is also taken by some to be connected with interests - human welfare, harm, injury etc., while others connect it with ideals that may bear no relation to interests. Here also the kind of ideal which is put before the young (religious, humanist etc.,) should be examined.

To categorise morality in this broad way, and to outline its main features, and to provide reasons and arguments for the justification of moral judgements, is of great help to moral education. It determines both the content and method of educating children morally for it answers questions of this sort. Do we intend to produce children who conform or think freely for themselves? Do we want them to behave on utilitarian grounds or follow ideals irrespective of human needs and desires? To answer these questions, we have to be clearer first about these categories.

In this chapter, therefore, I shall try to show how Islamic morality is justified. This attempt will be made through a discussion of ethical theories put forward by some Western philosophers. The emotive theory of ethics advanced by A.J. Ayer and G.L. Stevenson, the ethical theories of Hume, Kant and

J.S. Mill will be considered. This, I hope, will enable us to see that although the authority of Islamic morality is by revelation from God, there is considerable room for rational justification. However, before attempting to do this, it is essential to outline, briefly, the main features of Islamic morality.

Features of Islamic Morality

Moral judgements facilitate our understanding of each other. Thus persons who are kind and honest belong to one category, while those who are devious and corrupt belong to another. In such ways the community may be divided, as it were, along moral lines. In the true Islamic society, however, moral judgements do more than the mere understanding of different categories of people within the community. To the true Muslims morality means a law which controls and regulates the entire life of man. They therefore take a wide variety of forms covering all walks of life. Not only social but also economic and political life is bound up in the closest way to religion. The Prophet, in an Hadīth which is unanimously held to be authentic, says,⁽¹⁾

"It is but for the perfecting of morals
that I have been sent to you."

Here the word 'morals' al-akhlāq stands for the entire behaviour of the Muslims in all walks of life. It is not confined to

(1) Mālik, Muwatta': Husn al-Khulq.

Also Mishkāt al-Masābīh: Vol.2, Kitābul Adāb.

certain virtues to be followed and a few vices to be avoided. The essence of the moral judgements of the religion of Islam is the perfecting of morals in the wide sense of the word. Here are some examples of judgements which are concerned with worship, family and social relationships, political and economic affairs:

"Your Lord has decreed that you worship none but Him, and that you be kind to parents." (Qur'ān 17:23)

We notice that in this verse and other verses of the Qur'ān which speak about parents, to be kind to them is closely connected with the worship of God.

Consider the following:

"And render to the kindred their due rights, as (also) to those in want, and to the wayfarer, and squander not (your wealth) in the manner of a spendthrift."
(Qur'ān 17:26)

It is reported that the Prophet spoke out the following words: ⁽¹⁾

"By God, he is not a Muslim, by God he is not a believer, by God he is devoid of the wealth of faith. 'Who'? The Companions inquired. 'The ill-fated man', the Prophet replied, 'from whose mischief his neighbours are not secure.' "

"Anyone who engages in malicious fault-

- - - - -

(1) Muslim,

finding or pries into the secrets of others
and gives publicity to them shall not be
admitted into Paradise."⁽¹⁾

The Qur'ān reports that Luqmān advised his son to do the
following:

"O my son, establish regular prayer, enjoin
what is just, and forbid what is wrong; and
bear with patient constancy whatever betide
you, for this is firmness (of purpose) in
(the conduct of) affairs." (Qur'ān, 31:17)

The following verse is a clear warning to Muslim Rulers who
refuse to apply the rules of Shari'ā to the political, social
and economic affairs. It runs thus: (Qur'ān, 5:48)

"... And if any fail to judge by (the light
of) what God has revealed, they are (no
better than) wrongdoers."

Consider this: (Qur'ān, 42:38)

"Those who listen to their Lord, and
establish regular prayer, who (conduct)
their affairs by mutual consultation;
who spend out of what We bestow on them
for sustenance."

The Qur'ān refers to consultation between those who are entitled
to a voice, e.g. in private domestic affairs, as between husband
and wife, or other responsible members of the household; in
affairs of business, as between partners or parties interested;

(1) Bukhari.



and in State affairs, as between rulers and ruled.

In the economic affairs the Qur'ān says: (9:34-35)

"And there are those who bury gold and silver and spend it not in the way of God: announce to them a most grievous penalty. On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks and their backs - this is (treasure) which you buried for yourselves. Taste, then, the (treasure) you buried."

This judgement calls for circulation and distribution of wealth so that it may not be in the hands of a few rich people.

The above judgements are but a few examples of Islamic moral judgements. The authority of these judgements is by revelation; they are either stated in the Qur'ān or found in the Traditions of the Prophet. They are thus believed to be moral truths and so bound with moral duty and obligation.

So far, it may be understood that people in the true Islamic society are to behave in accordance with the rules of the Shari'a. That is, there is a specific set of rules and all we have to do is to get people to behave morally by following these rules. This way of understanding Shari'a reduces it to a simple and naive process. Before I proceed to defend Islamic morality we need, therefore, to elucidate its main features. I want to do this by discussing the views of John Wilson, Director of the Farmington Trust Unit at Oxford for 'research in moral education.'

INTRODUCTION

This study is about moral education in Islamic society as ideally conceived. I am here dealing with an ideal situation; I am drawing a model of moral education in the true Islamic society.

Now in the Islamic world all ideas - political, social, economic and educational are far from being Islamic. They are either influenced by Western or Communist ideals. This is largely because Muslims either misunderstand Islam or are ignorant and do not know much about it. So to formulate a theoretical model of Islamic moral education is of immense importance, not only to remove misunderstanding and ignorance, but also to show that this model can be effectively applied when the opportunity arises.

It might be said if one draws a theoretical model of Islamic moral education, one will not be able to deal with major problems that arise for moral education and for society. I am not here overlooking any problem at all. What I am doing is simply this. I am calling for the application of Shari'a first to establish a society in which justice, stability and harmony prevail. Second, to maintain Islamic morality through a genuine theoretical understanding accompanied by practical discipline; then to suggest how to achieve Islamic moral education through the whole process of education, in the family, in school and in society at large. When the opportunity arises for such a society to emerge and for Islamic moral education to be achieved in it, any problem which may arise will be dealt

Mr. Wilson does not believe in authoritarian morality because he thinks it produces a naive picture of 'moral education'. He raises certain points against the morality which is drawn from a particular moral code, and takes as a foundation of his 'moral education' a liberal concept of morality. He describes the morality which he rejects as follows:

"It appears at least to have the merits of simplicity. We know which actions count as 'moral' and 'immoral', i.e., which actions keep the rules and which break the rules: all we have to do is to find out how to make people perform actions of the first type and avoid actions of the second type."⁽¹⁾

According to him it is just a programme to make people do certain virtues and avoid certain vices. He criticizes it as lacking in certain important points. The first point is this:

"The essential point to understand here is that such concepts as 'telling the truth', 'keep a promise', 'stealing', 'being kind', etc., involve more than just a set of noises or physical movements. They involve also the notions of intention, of understanding, and knowing what you are doing."⁽²⁾

He means to say that people, unlike animals, speak meaningfully

(1) Wilson, John and others: Introduction to Moral Education, p.45.

(2) Ibid., p.45.

and act intentionally. To act morally, therefore, a person must know what he is doing, and must understand the point behind what he is doing, and must do it freely - that is, it must really be he who does it and not some forms of compulsion. He is here mainly warning us not to be conditioned to do certain things.

The second point he is making is that moral education is tied to the notion of rationality, and goes on to explain what is meant by 'rationality':

" ... this implies that (actions) must be done for a (moral) reason (not just as a result of cause). But this means more than that the agent must in principle be able to say why he did it."⁽¹⁾

What he is saying here is that if our actions are mere reactions and our beliefs expressed by words which are merely parrotted or accepted solely on authority, then we are definitely not acting and thinking as moral agents, because they will not be the result of our facing facts and acting for a moral reason.

The third point is this:

"We should want to assess people, not only by the kinds of reasons that motivate them, but by their general attitudes, feelings and dispositions: that is, not only by what they do (even if we include the reasons they have for doing it), but also by what they feel."⁽²⁾

- - - - -

(1) Ibid., p.51.

(2) Ibid., p.60.

He is stressing here the important point that people must have the right sort of disposition and the right state of mind, in addition to the kinds of reasons that motivate them. He believes that it is from a person's disposition or a state of mind that his reasons, motives and ultimately his behaviour will flow.

What Mr. Wilson has said so far is very clearly illustrated by Aristotle who says,

"The doer must be in a certain frame of mind when he does them. Three conditions are involved. (1) The agent must act in full consciousness of what he is doing. (2) He must 'will' his action, and will it for its own sake. (3) The act must proceed from a fixed and unchangeable disposition."⁽¹⁾

This summarizes what Mr. Wilson has been saying. A truly 'morally educated' man first must act freely - voluntarily and responsibly. Secondly, he must provide moral reasons for his actions. Thirdly, and most important of all, he must have the right sort of disposition or feeling.

The main point in stating Mr. Wilson's conditions for moral behaviour is not only to draw attention to what he rightly emphasizes, but also to show that although the authority of Islamic morality is by revelation from God, these conditions are involved in any moral action performed by a true Muslim, for they

(1) Nicomachean Ethics., II, IV. (J.A.K. Thomson's translation,) p.47.

are inseparable from Islamic morality. This I shall now try to show.

It may seem very difficult to combine an existence of a Divine Will, which not only orders all things, but which acts directly upon men and addresses the thoughtful aspects of them, with the assertion of a free agency in man and of the liberty of intellect. But a close look at some verses from the Qur'ān will soon resolve this difficulty. The Qur'ān says, (17:15)

"Whosoever follows the right course, it is only for the good of his own soul that he does so; and whosoever follows the wrong course does so to his own loss. No responsible soul shall bear another's responsibility."

Again it asserts (4:11)

"And whosoever gets to himself a sin, gets it solely on his own responsibility."

The Muslim, within the limited sphere of his existence, is absolute master of his conduct. He is responsible for his actions. He is also to see for himself the consequences of his past actions and to judge the possibilities of his future. This comes in the Qur'ān as follows: (19:93-95)

"Not one of the beings in the heavens and the earth but must come to (God) most Gracious as a servant. He does take an account of them (all), and has numbered them (all) exactly. And every one of them will come to Him singly on the Day of Judgement."

And it will be said to him (17:14)

"Read your (own) record: sufficient
is your soul this Day to make an
account against you."

The belief that man will be judged solely by his work, on the Day of Judgement, throws the Muslim on the practice of self-denial and makes him responsible for his behaviour in this world.

Islam does not being completely remote duties to man and asks him to apply them. Revelation speaks of duties which can be accepted by man, that is, they are compatible with his nature. Otherwise it is illogical and unjust to ask man to do something he cannot do, for example, to forbid him to exercise sex. The Qur'ān says, (2:386)

"On no soul does God place a burden
greater than it can bear."

Consider this passage which summarizes this point very clearly:

"This is where, from the fact that it
would be unjust for God to punish men
for acts for which they are not responsible,
they deduce that, if God commands men, say,
to believe, this implies that they are able
to believe (or 'have the power' for it).
The statement that 'they all deny that God
imposes duties (yukallifa) on a man which
he is not able (yaqudiru) for could be
rephrased as 'Taklif implies qudra',
'imposition of duty implies power'." (1)

(1) Watt, Montgomery: The Formative Period of Islamic Thought, p.234.

God wants us to appreciate that we are responsible for our actions and that He does not force us to bear any burden which is beyond our strength. He wants us also to understand that His Will is not arbitrary; it is an educative Will for what came to us through revelation is really within the capacity of human understanding and knowledge. He does not want us to accept His commands solely on the authority of revelation, but appeals to our reason and asks us to develop a sense of moral understanding.

I have said earlier that the moral judgements of Islam are believed to be moral truths and so bound with moral duty and obligation. The use of the word 'moral' in connection with the word 'obligation' means in Islam that one is obliged in accordance with the dictates of both revelation and moral understanding. The requirements of moral understanding are that they accept any concept of duty or obligation that is consistent with reason. This means that revelation can go side by side with reason.

For the modern Muslim appeal to reason is neither a new thing nor prompted by the requirements of philosophy and science. The Mu'tazila long ago believed that reason (al-'aql) is sound and is capable of knowing goodness and badness of actions. They say it is easy to know, for instance, without the help of revelation, that saving a drowning man is good, and inflicting pain on the innocent is bad. According to them, God in His declarations has made the distinction between things that are good and things that are evil because they are intrinsically good or evil. This is because

"The Mu'tazila unanimously declare that

Allah can only do what is salutary (al-sālh) and good, and His wisdom keeps in view what is salutary to his servants." (1)

The Qur'ān itself is full of instances where the Muslims are urged to develop moral understanding and furnish arguments in support of moral judgements. Take for example: (Qur'ān 2:219)

"They ask you concerning wine and gambling.

Say: 'In them is great sin, and some profit, for men; but the sin is greater than the profit.' They ask you how much they are to spend; say: 'what is beyond your needs'. Thus does God make clear to you His signs in order that you may think (consider)."

And (2:179)

"In the Law of Equality there is (saving of) life to you, O you men of understanding."

And (6:119)

"And He (God) has explained to you in detail what is forbidden to you- except under compulsion of necessity. But many (men) do mislead the way by their appetites unchecked by knowledge. Your Lord knows best those who transgress."

And (2:184)

"And it is better for you that you

(1) Shahrīstānī, Al-Milāl wa-n-Nihāl, Arabic, Vol.1, p.45.

fast if you only knew."

And (2:241-242)

"For divorced women maintenance (should
be provided) on a reasonable (scale).

This is a duty on the righteous.

Thus does God make clear His signs to
you in order that you may understand."

The above verses are only a few examples of the many verses which are there to initiate the Muslims into thinking in order to see the wisdom behind the rules of Shari'a. To do this, is essential for the following reasons:

First, we know that the source of Shari'a is God, but it is the human beings who are subjected to its control and regulation. It is they who are going to apply it to their affairs in actual life. But how can they successfully do so without being aware of the point behind the moral judgements of Shari'a? Muslims are urged by God to provide reasons and arguments in order to be able to distinguish between good and bad actions and to perceive their remoter consequences.

Secondly, the complexity of the issues involved in life creates hundreds of cases to be brought under moral judgements. But as there is no one rule for every case, people are bound to consider many different cases under one general rule. But if people are not fully conscious of the wisdom behind the laws of Shari'a, it becomes very difficult for them to deal with practical cases that arise in actual life, and for which there is no specific rule.

Thirdly, the first period of Islam witnessed several cases of genuine moral understanding. An example is when Omar, the

second Caliph, did not cut the hands of the two young men who stole the camel of Ibn-Haṭīb ibn-Abī Balt'a, because he believed that it was a pressing need which forced them to steal.

He said,

"Had it not been for the fact that you exploit them and make them hungry to the extent that if anyone of them ate what God forbids (ḥarām) it would be allowable (ḥalāl) to do so, I would have cut their hands." (1)

Undoubtedly, Omar's judgement shows full awareness of the philosophy of Shari'a - the philosophy that makes the ruler responsible for looking after the poor and for providing them with the essentials of life before asking them to be virtuous and before attempting to punish them when they mislead the way. This is a clear indication that reason is given scope not only to understand the point behind divine legislation but also, in the absence of Qur'anic and Prophetic texts, to legislate within the framework of Shari'a. Consider this Hadith of Mu'adh Ibn Jabal who was appointed by the Prophet as a judge in Yaman. On the eve of his departure to assume his office there, the Prophet asked him: "According to what shall you judge?" He replied: "According to the Book of God". "And if you do not find therein?" "According to the Sunna of the Prophet of

(1) Abū Bakr Ibn Abd ar-Razzāq al-Ṣanānī: Al-Muṣannaf: Arabic, Vol.10, p.238 - 239.

See also Muwatta' Mālik: sharḥ al-Zurqānī, Book 4, p.38.

God". "And if you do not find therein?" "Then I will exert myself to form my own judgement." And thereupon the Prophet said: "Praise be to God who has guided the messenger of His Prophet to that which pleases His Prophet."⁽¹⁾ The fact that the Prophet was pleased to hear what Mu'adh had to say shows how Islam exalts reason and understanding and emphasizes that without them Shari'a will not be fully appreciated.

So far I have tried to show that Islamic morality, in addition to revelation, is based on intention, reason and moral understanding. I want now to consider what Mr. Wilson takes to be the most important condition, namely, the right state of mind or the right sort of disposition from which the behaviour flows.

Al-Ghazali says:

"Disposition or character (al-khulq) is an established state of the soul from which actions flow easily and smoothly ..." ⁽²⁾

To him disposition is not the action itself, it is neither the ability to perform good or bad actions, nor the ability to distinguish between good and bad actions. But it is an internal state which helps the soul to produce actions with commitment. He believes that a man becomes generous not because he displays generosity, for he may do this in order to show off or have something in return, but because he performs it in the way of a generous man who, through established habits, has developed an

(1) Ibn Sa'd: Kitāb at-Tabaqāt, Vol.3, part 2, p.121.

(2) Ghazālī: Ihya', Vol.3, p.46.

with after its nature and scope have been fully realized.

It might also be said that to speak ideally about Islamic moral education is not of much relevance to contemporary Islamic society. My reply will be that what I am saying here can support and improve what is correctly applied in actual situations, but more important it can help to put right what has already gone wrong in the field of moral education.

I am aware of the fact that the problem for Western moral educationists is how to deal with a very different situation. I am here analysing and criticizing this different situation so that what is good and acceptable to Shari'a may be incorporated in my planning, and what is bad or inadequate could be rejected. Plato, in his Republic, has drawn a model of his ideal state; where he makes comparisons and contrasts with different states, it is mainly to support his position and strengthen his argument.

unchangeable disposition from which always generosity flows. His disposition will remain fixed as long as it finds proper conditions to sustain it.

Of all proper conditions, belief in God is the most important. This is because it is the primary obligation, without it all we do is in vain. The Qur'ān says, (18:105)

"They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works, nor shall We, on the Day of Judgement, give them any weight."

It is also because belief in God always, in the Qur'ān, is associated with doing good (as-sālihāt) and acts as a source of it. Consider the following verses from the Qur'ān:

"On those who believe and work deeds of righteousness, Will (God) most Gracious bestow love." (19:96)

And (103:2-3)

"Verily, man is in loss, except those who believe and do righteous deeds ..."

And (45:21)

"What! do those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds ...?"

And (34:37)

"It is not your wealth nor your sons, that will bring you nearer to us in degree: but only those who believe and work

righteousness - those are the ones for
whom there is a multiplied reward."

Strong belief in God leads to truly moral actions and that is why a Muslim must always be in a state of strengthening his belief. A true knowledge of God along with its admonitions and warnings assures the Muslim that for every good action he performs there is palpable reward and for every bad action he performs there is punishment awaiting him in the Hereafter. This urges the Muslim to manifest the true spirit of sincerity and self-denial, since the ultimate reward he expects comes only from God. Moreover, his reasons, motives and conscience could reach a stage of development in which a feeling of remorse overtakes him in the doing of unrighteous deeds and he becomes keen to perform good ones. This is the stage in which the behaviour of the Muslim can be said to be moral because it flows from a well established disposition. In the next chapter, we shall see how the teachings of Islam contribute to the development of good dispositions in Muslims and to the inculcation of a healthy temper of mind.

It remains to answer two important questions raised by Mr. Wilson in connection with the type of morality which is drawn from a certain moral code. These questions are:⁽¹⁾

- (1) "Would the process be delicate or flexible enough
to cover the moral contingencies that the
individual meets with?"
- (2) "Would the process be reversible?"

- - - - -

(1) op.cit., p.54.

My answers to these questions will be, of course, in relation to Islamic morality only. As to the first question, although moral judgements of Islam are made with the object of maintaining discipline and uniformity, so necessary in society, these are by no means of inflexible character. They are framed in such a way as to allow for exceptions. This is because

"God wishes to make things easier for you,
for man is created weak." (Qur'ān 4:28)

All that the Qur'ān and the Sunna prohibited becomes permissible whenever a pressing necessity arises. This has been reiterated throughout the Qur'ān. Some examples:

"He has only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name has been invoked besides that of God. But he who is driven by necessity, neither craving nor transgressing, it is not sin for him." (2:173)

And (5:4)

"Whoso is forced by hunger, not by will, to sin: (for him) surely God is forgiving, merciful."

It is a generally accepted rule among jurists that "necessity renders the forbidden permissible." Intoxicants, for instance, are allowed for the thirsty when water is not available, and for the sick for treatment. Pork is allowed for the hungry who cannot get anything else to eat.

The Qur'ān also says, (2:185)

"... So every one of you who is present

(at his home) during that month (Ramādan) should spend it in fasting. But if anyone is ill, or on a journey, the prescribed period (should be made up) by days later. God intends every facility for, He does not want to put you to difficulties. (He wants you) to complete the prescribed period."

See also (Qur'ān 31:14-15)

"And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him and in years twain was his weaning: (hear the Command), 'Show gratitude to Me and to your parents: to Me is (your final) goal.' But if they strive to make you join in worship with Me things of which you have no knowledge, do not obey them, yet bear them company in this life with justice (and consideration)."

Exceptions are allowed for but not by individuals who might be influenced by their own interests. They are all based on what the Qur'ān has clearly stated.

The second question deals with behaviour originally thought good might, as a result of individual reflection or social changes, seem to be undesirable. As to this question, in the true Islamic society, we do not need to reverse the process or change our rules. Rules of the Shari'a are unchangeable. But this does not mean, as may be said, that they are rigid.

It may be argued that the complexity of the practical issues involved in society, does not allow for fixed rules or standards to be employed for the attainment of a certain end, because rules and standards need perpetual reconstruction and re-interpretation in the light of experience. But rules which deal with the regulation of human behaviour are not similar to those of science and mathematics which are narrow and constant. Rules used in connection with human behaviour, with the complexity that exists in society, should be formulated in a different way from those of science and mathematics. Some rules do not change with changing circumstances because they deal with the regulation of human impulses and inclinations which are the same everywhere and at all times. Our conception of stealing, dishonesty, envy, greed and telling lies, as being bad, does not change. But there are social, economic and political principles which are formulated in such a way as to allow for exceptions and modifications in order to meet the complexity of the future.

But perhaps owing to our mental limitation, and to the small amount of limited prediction that we are able to make, I think all of us believe that it is impossible for any human being to put forward such flexible rules and standards - rules which can furnish details to meet new situations arising in the future, all within the general framework of the system from which they are drawn. It is my belief that such rules can only be provided by God. We have them in the true Islamic society and they are there to serve two purposes. First, they guide the society towards a definite goal, showing clearly what ought to be done. Secondly, these broad principles allow the individual

to have sufficient personal perception because they are intentionally set to initiate him into what enables him to deal with novel situations.

Such rules, will, I believe, resolve the difficulties which have faced Mr. Wilson and others. In the first place, these rules are not formulated by mentally limited human beings, and so they are made with exact prediction of the future, despite the complexity of issues. Secondly, exceptions are accounted for but not by individuals who might follow their own interests. Thirdly, in the case of novel situations, they can be dealt with in the most progressive manner, within the spirit of the main sources of Islam.

It might be objected by those who live in secular democratic societies that religion imposes an authority over the people and does not allow them to choose for themselves. But those who say this over-estimate the ability and intelligence of the vast majority who live in democratic societies. It is very few individuals in these societies who impose, indirectly of course, an influence over the masses. It is done through the mass media and different sources of legislation. The masses just follow thinking that they are free to choose for themselves! This is the danger of democracy if it is taken to be an alternative to a religious or a "desirable" way of life.

Having outlined, very briefly, the main features of Islamic morality, let us now, in the remaining part of this chapter, see how Islamic morality can be justified by human reason and experience.

Justification of Islamic Moral Judgements

The moral judgements of Islam are not suggestions, proposals or requests put forward to the Muslims. They are commands which the Muslims are supposed to execute. This implies that God has already decided that people shall do this or that. It may be argued that justifying these moral judgements would appear to be pointless. It may be said that if we are allowed to justify and the justification does not convince us, this contradicts the judgements which we are commanded to follow. If, on the other hand, the justification appears to be acceptable, then it may be argued that this will belittle the command-and-obedience situation. This is because giving us the opportunity to justify the moral judgements implies checking it by our own judgement which may or may not approve it, and then we shall not be properly commanded and so we shall not be obliged to obey the command.

Nevertheless, it is acceptable to have commands which can be justifiable. Justifying a moral judgement does not necessarily mean that the actual force of the judgement depends on the actual success of the justification. God, without contradiction, wants us surely to do things yet at the same time prefers our doing them not from blind obedience but with obedience enlightened by insight. He wants our insight-supported obedience because this works out more effectively and surely it is directed towards an educative purpose. Moreover, if we mean by justification explanation of the purpose underlying the moral judgements, this will help remove contradiction. If the explanation is not understood or fails to convince us, this

may be due to our lack of proper knowledge and sufficient evidence.

To conform to Shari'a which is a divine system of morality without seeing its point or understanding its purpose, will hinder its application. For this reason, I shall try to justify Islamic moral values, and as I have said earlier, I shall do this through a discussion of the emotive theory of ethics and the ethical theories of Hume, Kant and J.S. Mill.

Hume's empiricism has influenced the Logical Positivists who have become exclusively concerned with the analysis of language and the formulation of criteria which determine whether or not a sentence is meaningful. In the field of ethics they maintain a view similar to that of Hume. The emotive theory of ethics advanced by A.J. Ayer and C.L. Stevenson, is a consequence of the Logical Positivists' view that a sentence is meaningful if, and only if, the proposition it expresses is either analytic or empirical. According to this criterion, emotivists hold that since ethical statements are neither analytic nor empirical, they are not genuine propositions, but pseudo-propositions. They are neither true nor false, and their function is to evince or express our feelings about moral actions. Let us now state this view more clearly and then try to discuss it.

Hume's emotive theory of ethics is influenced and coloured by his epistemological principles, particularly the principle of causality. It is said that Hume does not take causation to be an ontological category, having an objective form of independence. In other words, it is not a category of determination

and connection. To him it is a mental construct or subjective phenomenon. It is not empirically verified that the cause produces the effect. But the (experienced) event called (cause) is followed by the (experienced) event called (effect). So on the basis of this interpretation, Hume has been criticised for building his analysis of causality on merely psychological and subjective basis.

I do not think that we can simply reduce Hume's analysis of causality to this. Both common sense and science show us determination in nature and Hume admits that our faith in this determination rests on a more than subjective attitude. Hume wants to say that even if the effect is produced by the cause it is still admissible to ask for a justification of the source of this production. Nevertheless, though Hume is keen to go beyond the objectivity of science in order to arrive at a more objective ground than science, he has called for a kind of scepticism which inevitably invited an element of subjectivism as far as the analysis of causality is concerned. In other words, Hume's attempt to look for a higher objectivity beyond that of science, is nothing but a psychological appeal to the mental construct of human beings, to see the causal connection as constant conjunction between cause and effect due to habit and experience.

As a consequence of the above analysis of causality, Hume, in the field of ethics, makes a similar psychological appeal to human beings to express the emotion of approval and disapproval when they judge whether an action is right or wrong. He justifies a good action by saying that when we contemplate, give

reasons and consider the action, this will invite an emotion of approval towards it in all or most men on all or most occasions. According to Hume there are two kinds of reasoning, demonstrative and probable, and neither of these can by itself provide a sufficient motive for action. Demonstrative reasoning plans certain kinds of understanding and discovers relations between ideas. In a case of parricide in the botanical and the human situations, reason can discover the similarities between the two cases because the relations between the terms are identical. But while one instance is an instance of morality, the other is not. The Human situation, according to Hume, is characterized by a feeling or a desire in addition to reason. Probable or empirical reasoning helps us to assess the results of an action. A man, on empirical reasoning, may decide that one of two actions will cause more happiness to his friends. This decision, according to Hume, is not enough to make him act accordingly unless the thought of his friends' happiness is more pleasant to him than the thought of the effects of the alternative action.

What makes Hume resort to the emotive element in ethics is his attempt to close the gap between "is" and "ought". Hume's refutation of a necessary connection between "cause" and "effect" has driven him, it seems to me, to refute, on similar grounds, the logical deduction of a notion of obligation from a statement of fact. He says,

"In every system of morality, which I have hitherto met with, I have always remarked that the author proceeds for some time in the ordinary way of reasoning, and

- 1 -

CHAPTER ONE

THE NATURE OF THE ISLAMIC SOCIETY

Moral education is a serious task which rests not only with the home and the school but also with society at large. This is particularly so in the Islamic society where there is a unity which sets a lasting harmony between the home, the school and society. The individual and society are bound by one law which has but one aim: namely, that the moral values of the individual and his religious beliefs are to be the same as those of his society. To educate the individual in the Islamic values without educating his society in the same values makes it very difficult, almost impossible, for him to adhere to the values in which he is educated. For this reason Islam has been greatly concerned that the society should be built in such a way as to allow the individual to behave morally without any difficulties or opposition. This means that the individual is well protected from society. This protection has been given great attention to the extent that in extreme cases when the society does not allow the individual to exercise his religious and moral beliefs in a satisfactory manner, the individual is asked by God to migrate yuhājir to another place where he can be free to exercise his religious and moral beliefs. The Qur'ān says:

(4:97)

"When the angels take the souls of those who die in sin against their souls, they say: 'In what (plight) were you?' They reply: 'Weak and oppressed were we in the

establishes the being of a God, or makes observations concerning human affairs; when of a sudden I am surprised to find that, instead of the usual copulations of propositions, is and is not, I meet with no proposition that is not connected with an ought or an ought not." (1)

According to Hume, therefore, moral words such as "good", "bought", and "wrong" must not be deduced from statements of fact, but must be explicated in terms of emotions and feelings which they express.

The most extreme of the emotivists is A.J. Ayer who believes that ethical statements are simply expressions of emotion and that they say nothing which is true or false, and cannot be justified in any rational way. He says,

"Thus if I say to someone, 'You acted wrongly in stealing that money', I am not making any further statement about it. I am simply evincing my moral disapproval of it." (2)

That is, we do not add anything to the literal meaning of the sentence, we only express our feelings. But if ethical statements were simply statements about the speaker's feelings, it would be impossible to argue about questions of value. Ayer may

(1) Hume, David: A Treatise of Human Nature, Book III, Part 1, Section 1, p.469.

(2) Ayer, A.J.: Language, Truth and Logic, p.107.

argue that he allows a good deal of room for moral disagreement.

"We do this in the hope that we have only to get our opponent to agree with us about the nature of the empirical facts for him to adopt the same moral attitude towards them as we do. And as the people with whom we argue have generally received the same moral education as ourselves, and live in the same social order, our expectation is usually justified."⁽¹⁾

But, in fact, the disagreement is not about a question of value or about the validity of ethical statements. It is, according to Ayer, about the facts of the case or about the agent's motive. Moreover, if Ayer's opponent does not have the same moral education, and still disagrees with him, then Ayer has no other alternative but to abandon the attempt to convince him by argument.

C.L. Stevenson, however, is less extreme than Ayer because he added, in his book "Ethics and Language", a rational basis to Ayer's form of emotivism. He argues that ethical statements are "emotive" and have a commendatory meaning and are used to express the speaker's attitude, but also seek to evoke similar attitudes in the hearer and alter his conduct. It is true that he allows some reasoning, but this reasoning is not to show that an ethical statement is true, but is reasoning for the purpose

(1) Ibid., p.111.

of altering our attitudes which, he believes, are based on our beliefs.

Emotivism is not an adequate theory of ethics simply because it lacks moral seriousness. We do not only want to persuade others to agree with us, we want them to know and accept the validity of ethical statements. If we take ethical statements to be meaningless, there will be no genuine belief in them, and if we use them as mere expressions of emotions to persuade others to agree with us, our attempt will be reduced to a mere propaganda superficially connected with emotions.

Moreover, the emotive theory has failed to see the relationship between emotion and the situation or action which results in showing or evincing emotions. A man is jealous about his wife, for instance, if he can see a certain situation in which another man is trying to approach his wife in a way that will deprive him of a right which he believes only the husband is the one to have. Jealousy here is a consequence of a situation in which the husband disapproves of the other man's approach to his wife because it is wrong. The emotive theory understands moral judgements in terms of emotions or feeling of approval and disapproval. "But how are 'approval' and 'disapproval' to be characterized except in terms of the appraisal of an action as being right or wrong?"⁽¹⁾ In other words, the concepts of 'approval' and 'disapproval' presuppose the prior notion of 'right' and 'wrong' respectively. The emotive theory has failed to understand the concept 'emotion' because it makes a sharp

(1) Peters, R.S.: Ethics and Education, p.91.

dichotomy between emotions and reason. This sharp distinction cannot be made. Reason is within the passions of the human beings, so closely connected with them that it becomes very difficult to separate it from them. Emotions need reason to realize, control and check them; and reason needs a certain type of emotion to organize it. The theory does not only separate between reason and emotions, it also excludes the notion of reason from ethics, and thus does not allow plenty of scope for moral disagreement.

It might be replied by Ayer and Stevenson, as I have said earlier, that they allow plenty of room for people to argue with them in moral matters. But in fact emotivism excludes the notion of reasons in ethics. Stevenson argues that ethical statements are a psychological means to produce a certain mental attitude in somebody which will give rise to the action desired. To provide reasons in order to show that an action which causes pain to somebody is wrong, for instance, is not sufficient according to emotivism to deter us from initiating that action. It is said that the only effective means to persuade others not to do that action is to draw their attention to the fact that most people in most cases refrain from doing things which cause suffering. To do this, however, does not mean to follow a rational procedure to convince people that an action which causes pain to others is wrong, but to draw their attention to a fact with the purpose of arousing their feelings and evoking in them an attitude of disapproval. But I do not think that all the means that we use to persuade others to do a certain thing rather than another, are of this type which can be accepted by a great

majority. Some means, as Stevenson is prepared to agree, are better than others. But whereas I think we must choose our means on rational grounds, Stevenson relies on expressing or evoking a mental attitude incapable of rational foundation towards these means. I do not believe that we usually argue about our private emotions and our mental attitudes.

"In so far, however, as disagreement is based upon disagreement in attitude there is nothing, rationally speaking, that can be done; for attitudes are not the sorts of things that can be rationally justified. In the final analysis a moral judgement is a sophisticated sort of grunt."⁽¹⁾

However, Hume shows a deeper understanding of the concept of 'approval' because he relates it to the contemplation of actions which have the character of being useful to society. But he believes that no rational arguments can be given to justify our moral actions. This is due to the fact that Hume takes too limited a view of the role of reason. When Hume says that reason alone cannot function as a guide to conduct, he does not mean that demonstrative and probable reasonings are of no value to a man who is trying to make up his mind what to do. On the contrary, he agrees that ignorance of the relevant facts and of the probable consequences of one's actions may be the cause of serious mistakes in one's behaviour. But in spite of this, some may define 'reason' as the principle of doing what

(1) Peters, R.S.: Ibid., p.109.

is good for a person as a whole, and may argue that there is contradiction in supposing that a person can have the notion of what is good for himself as a whole without having the desire for that good. But I believe it is a fact that there are people who know what is good for them without having the desire to pursue it. Those who know and do are different in the sense that they are possessed of the knowledge of what is good plus the desire to do it. But this is exactly what Hume is saying.

I think Hume is right in saying that a process of reasoning can never by itself lead a man to perform an action. But I do not agree with Hume that what comes as a result of a process of reasoning must be accompanied only by a desire or a feeling for humanity. First, to make goodness depend on desires and feelings would make it uncertain and fluctuating because some people may desire something and others not, and this will put moral judgements beyond the range of rational discussion. The sentiment of humanity is not sufficient to direct men to act morally because, and Hume himself agrees to this, it is "often inhibited and over-powered in particular cases". So it makes sense to say that there is no guarantee that people always will act according to this sentiment. Or, even if they claim to do, it becomes very difficult to know whether they are right in their claim. Is it the Russians, for instance, or the Americans, in the Middle East, who are acting according to this sentiment?

Furthermore, what happens when a man steals, for instance, out of desire for stealing in spite of the relevant facts and effects against stealing made clear to him by reason? Is it possible that the man may say that whereas he knows that his

desire for stealing is incompatible with the facts and effects which he knows (among these effects harm done to individuals and society), yet his desire for stealing can be supported by a number of reasons. He might say that the prison provides him with food and a place to sleep in, things he cannot find if he is out of prison. In this case, reason is tracing two opposite paths. It shows also that there is a conflict between reason and desires, and that desires frequently ignore and overcome reason. The weakness of man revealed by this conflict justifies guidance which is not to be found in an uncertain and fluctuating feeling or sentiment.

It is for this reason that Kant did not want to make morality depend on such uncertain and fluctuating feelings and sentiments, and that is why he has been criticized for trying to sever the connection between moral principles and human needs and desires. Let us now see how far this criticism is valid.

Teleological theories of ethics which maintain a connection between moral principles and our desires state that a right action is one which leads to a good result. For Mill an action is right if it promotes the general happiness. For Hume an action is right if it is done from a feeling or a general liking for humanity. But for Kant the notion of duty and obligation is fundamental, and to consider the consequences of an action or to maintain a connection between moral principles and desires is to undermine the role of conscience and corrupt the laws of duty. Before we see whether Kant neglected desires and feelings or not, we had better show how Kant's moral philosophy has led to this criticism.

In his "Fundamental Principles of the Metaphysic of Ethics", Kant believes that since happiness and pleasure are not combined with virtue, they are not good unconditionally. Qualities like courage and self-control are not good always because they may be used for producing bad results. The only thing which is good without qualifications is a good will because it leads to the doing of our duty. An agent is morally good if he acts from a sense of duty. That is, he must do the action no matter what the consequences are. But as a good will is a rational will, and as man is a rational being, a good will must act in accordance with reason. Reason, according to Kant, unlike the feelings, must be universal. So to act from a sense of duty means to act according to a universal moral law. "Act only on that maxim through which you can at the same time will that it should become a universal law"⁽¹⁾ Kant calls this law the Categorical Imperative as distinguished from a Hypothetical Imperative which leads to actions, not for their moral worth but for the consequences they bring. When Kant speaks about the moral law, it is the internal conformity that matters. That is, an agent's action is determined by himself, out of respect of the moral law, not fear of an external sanction or an expectation of a desired end. This is where Kant brings in an important aspect of his moral philosophy, that is the notion of the autonomy of the will. A moral will is autonomous if it can impose the law upon itself without any appeal to empirical motives.

(1) Kant, I.: Fundamental Principles of the Metaphysics of Ethics, p.46.

The autonomy of the will presupposes the freedom of the individual, and the Categorical Imperative is characterized by two features, first, a person always ought to do his duty and secondly, will that everyone else will do the same. This, according to Kant, is a sufficient criterion for judging whether an action is right or wrong, without any consideration for consequences and desires. But I do not think that Kant can maintain a sharp distinction between duty and desires. First of all his notion of the human being is wrong because he seems to believe that desires, sex, food, reward, etc., are external to the human will. In fact they are not and that is why there is always a conflict between duty and these desires. If we neglect these desires, as Kant does, then we shall be asking too much of the individual to act consistently from the sense of duty, willing that everybody else should do the same. This is very difficult to apply because the individual is inclined by nature to look for good consequences and desires. People would like to be rewarded either materially or spiritually, to be famous for example.

Moreover, an action may be done from different motives including the motive of duty. A person who gives money to a poor man may say that he has done this because it is his duty to do so, and he finds pleasure in doing it, and he feels for humanity as a whole when he helps a poor man. All these may be motives for his action. I agree with Kant if he says that the notion of duty is a necessary condition, the presence of which makes us act on a principle, and that people's desires and feelings are sufficient conditions.

Furthermore, Kant's standard is rigid and inflexible and does not allow for exceptions. That is because he attempts to put much emphasis on acting from the sense of duty, to the extent that he has ignored completely consequences that affect people in society. Exceptions must be allowed for, particularly if they are for the benefit of the individuals in society. I can tell a lie to bring two persons friendly again, and I can break a promise to save a life. Moreover, the Categorical Imperative cannot be applied in particular cases because particular situations need to be described and this depends on human needs and desires which are determined according to the set of rules governing a society. 'Duty' understood accordingly, leads to subjectivity because what is considered as duty in one society may not be so in another. Even in the same society, particularly if it is governed by conventions, the notion of duty will change according to the changeable conventions.

I think it is easier to know whether an action is right by testing the consequences that follow from doing it. But Kant makes it more difficult to discover what makes an action good. Can his Categorical Imperative's double feature of consistency and universality be described exclusively as a function of reason? I do not think so, and Kant's examples show this very clearly; for instance, his example⁽¹⁾ of the man who sees that his neglect of his natural talent and his indulgence in enjoyment can be universalized in a society whose members do not want to develop their talents. Yet Kant argues that a

(1) Kant: *ibid.*, p.48.

earth.' They say: 'Was not the earth spacious enough for you to move yourselves away (from evil)?' Such men will find their abode in Hell, - what an evil refuge.' "

The immediate occasion for this passage was the question of migration hijra from places where Islam was being persecuted and suppressed. Obviously the duty of the Muslims was to leave such places, even if it involved forsaking their homes, and join and strengthen the community among whom they could live in peace and with whom they could help in fighting the evil around them. But the meaning is wider. Within the Islamic society itself, Islam requires a constant and unceasing struggle against evil. For such struggle it may be necessary to forsake homes. The duty of the Muslim is not only to enjoin what is good but also to forbid evil. The Qur'ān says: (9:71)

"The believers, men and women are protectors, one of another. They enjoin what is good and forbid what is evil."

When a Muslim cannot enjoin good and forbid evil and when he cannot exercise his religious and moral beliefs freely, he must forsake his home and go to another place.

Society also is to be protected from the individual; but for society to clear the ground for the individual to fit in it and to behave morally without any opposition, there must be justice and stability in it. Justice and stability usually depend on the nature of social, political and economic institutions of the society.

It is only logical, therefore, for Islam to lay down the

rational being must consider this to be wrong and must have his talent developed. So Kant proves by giving this example that to universalize an action does not mean that it is right. Moreover, to universalize an action may not show contradiction and Kant's example⁽¹⁾ of the man who declares that he will not help others who are in misfortune, proves this. Kant says that if we make what the man declares into a universal law, it will involve contradiction because a man who accepts this law does not show any sympathy towards others. But the man may reply that he does not want others to help him or sympathize with him when he is in difficulty. Clearly there is no contradiction here, the man's behaviour shows consistency. This very example shows that Kant has departed from his position which is to sever the connection between morality and desires and feelings, because he says that there might occur particular cases in which one would need the love and sympathy of others and if one does not obtain love and sympathy, one will deprive oneself of what one desires. Kant here is calling for utilitarianism and showing that reason alone is not a sufficient motive for action.

It is not the bare knowledge that moves us to action. If the knowledge moves us to action, it is because that it is the knowledge that the action will have an effect that we want or desire. In other words, an action will not take place without the presence of a desire or some element of feeling or emotion. Perhaps an important contribution of the emotive theory of ethics has been its insistence on the connection between moral

- - - - -

(1) Kant: *ibid.*, p.49

discourse and feeling. But still I do not find the element of feeling that Hume and the other emotivists are calling for convincing. At the same time Kant, by extending the notion of reason to be universal, concerned with the unconditioned and apriori, has shown a wider understanding of the role of reason than Hume. But he has failed to combine this wide meaning of reason with a similar objective feeling.

Kant's Categorical Imperative, which has a purely rational basis, has been criticized by Mill in this way.

"But when he begins to deduce from this precept any of the actual duties of morality, he fails, almost grotesquely, to show that there would be any contradiction, any logical (not to say physical) impossibility, in the adoption by all rational beings of the most outrageously immoral rules of conduct."⁽¹⁾

The alternative which Mill provides is to be found in his "Utilitarianism". According to him, actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. The standard is that pleasure and freedom from pain are the only things desirable as ends. A thing is desirable because people actually desire it. Mill extends the concept of happiness and pleasure to include knowledge, beauty and moral qualities. He does this in an attempt to consider quality as well as quantity. In case of a

(1) Mill, J.S.: Utilitarianism, p.4.

disagreement over a qualitative distinction between "higher" and "lower" pleasures, Mill resorts to wise and experienced men to settle the disagreement. Rules, according to Mill, because of complexity of future circumstances, must have exceptions, the formulation of which is left to the moral responsibility of the individual.

Mill says,

"Nor is there any school of thought which refuses to admit that the influence of actions on happiness is a most material and even predominant consideration in many of the details of morals, however unwilling to acknowledge it as the fundamental principle of morality, and the source of moral obligation."⁽¹⁾

I agree that there is a connection between our actions and our pleasures and happiness. That is why the consideration of utilitarian arguments is an important one because they act as part of the reasons of our actions. But I do not accept happiness, as defined by Mill, to be the fundamental principle of morality.

To do something for the pleasure it gives, as Mill says, makes moral deliberation a matter of choosing from different alternatives, not a matter of finding the best means to a given end. This may tempt people to be conditioned to accept a variety of things as producing happiness and pleasure. Mill might argue

(1) Mill: *ibid.*, p.3.

that the calculations a utilitarian makes to maximize pleasure is in fact moral deliberation. This may be true if the two concepts "pleasure" and "happiness" are clearly defined. As a matter of fact they are not. The concept of happiness, particularly when it is extended until it is used to stand, perhaps, for whatever we aim at, leads inevitably to subjectivity in morals. Mill says,

"The only proof capable of being given that an object is visible is that people actually see it. The only proof that a sound is audible, is that people hear it. In like manner, I apprehend, the sole evidence it is possible to produce that anything is desirable, is that people actually desire it."⁽¹⁾

But "desirable" does not mean "able to be desired" as "visible" means "able to be seen" and "audible" means "able to be heard". The desirable means what ought to be desired or what deserves to be desired. Mill believes that a thing is desirable if we can actually desire it, and this means that we shall be happy if we can freely do what we want to do, even if it is about on a par with animal appetites. But Mill might reply that,

"It is quite compatible with the principle of utility to recognize the fact, that some kinds of pleasure are more desirable and more valuable than others ... quality

(1) Ibid., p.32.

is considered as well as quantity."⁽¹⁾

This introduction of a qualitative distinction between "higher" and "lower" pleasures, has driven Mill to stretch the concept of "happiness" to include a variety of activities like virtue, knowledge, beauty, money and bingo. The broad sense given to the concept of "happiness" inevitably paves the way for consideration of alternative desires. Moreover, the notion of dignity introduced by Mill to differentiate between "higher" and "lower" pleasures is vague because it is difficult to agree in finding common units for measuring human dignity. Mill himself realizes this when he criticized Kant's Categorical Imperative which is based on the dignity and rationality of man.

Moreover, Mill's attempt to draw attention to the standard of utility is not successful because he says this,

"The ultimate sanction, therefore, of all morality (external motives apart) being a subjective feeling in our minds, I see nothing embarrassing to those whose standard is utility, in the question, what is the sanction of that particular standard? We may answer the same as all moral standards - the conscientious feeling of mankind."⁽²⁾

This is a standard based on sympathy and the general liking for

(1) Ibid., p.7.

(2) Ibid., pp.26-7.

human happiness, and it is called for through an emotional appeal to individuals to submerge their own interests into the interests of their society, simply because they live in a "civilized" country. But if "civilization" means the crowding together of men and things in industrial societies, then there is a tendency that civilized people may behave on egoistic grounds. Moreover, if we use education to help the human mind to cause human happiness, I think the result will not be as Mill has expected. This is because any system of education is based on a certain "philosophy" and Mill's education is directed to the union of knowledge or intellectual understanding and temperance. That is, understanding and choosing activities which help in enjoying this life. That is why Peters agrees with Mill and interprets Socrates' assertion that "no man knowingly pursues what he believes to be evil" to mean that

"the sort of knowledge that is required in these pursuits is not purely a matter of intellectual understanding. It has a 'feeling' side to it, which is exhibited in appraisals which are related both to the point of the activity and to the standards of skill, efficiency and style which characterize it. That is why we could and always would say about a man who seemed to refute Mill's hypothesis that he could not have understood what the activity was about."⁽¹⁾

(1) Peters, R.S.: op.cit., p.147.

I do not accept this because words like "skill", "efficiency" and "style" characterize the activity in a technical sense, not in a moral sense. They refer to activities like music, philosophy, literature, or perhaps to any activity whatever it might be, bingo, and designing top-less dresses, as long as they are done with skill, efficiency and style. Socrates, as I interpret his saying, was referring to a sort of spiritual knowledge which helps individuals to do activities skilfully, efficiently and with good style, but according to a common and objective moral standard.

It is this type of spiritual knowledge that Mill rejects. He says,

"There is, I am aware, a disposition to believe that a person who sees in moral obligation a transcendental fact, an objective reality belonging to the province of 'Things in Themselves' is likely to be more obedient to it than one who believes it to be entirely subjective having its seat in human consciousness only."⁽¹⁾

Mill argues against this by saying that even the religious feeling depends on the individual, so the sanction must be within the individual and not outside his mind. But I think the personality of a religious man is an outcome of education based on religious values. If Mill argues that when religious feeling which is a sanction outside the individual's mind ceases,

- - - - -

(1) Mill: *ibid.*, p.27.

obligation ceases, the same thing applies to the feeling for human happiness. Religion safeguards that the conscience of the individual is not to be open to invasions of false voices and inclinations. External sanctions whether made by man or God are effective, particularly for the mass of the people - the more we materially progress, the more we need sanctions and legislations. The fact that in progressive countries legislation is being introduced against race discrimination, supports this.

Now if Mill believes that religion should not be the source of moral rules, what can his attitude to moral rules be? He thinks that moral rules are generally good and useful, but owing to the complicated nature of human affairs, moral rules are to be framed so as to allow for some exceptions.

"There is no ethical creed which does not temper the rigidity of its laws, by giving a certain latitude, under the moral responsibility of the agent, for accommodation to peculiarities of circumstances."⁽¹⁾

This latitude, I believe, should not be left entirely under the moral responsibility of the agent. An individual may be influenced by his own interests, and so our judgement may generally be biased by the fact that we strongly desire one of the results which we hope to obtain by breaking the rule. Moreover, finite human beings, because of complexity of situation,

- - - - -

(1) Mill: *ibid.*, p.23.

cannot formulate broad rules which can allow for exceptions, because it is very difficult, as I have said earlier, to predict exactly what exceptions a rule may have.

"The difficulty is of course, no fault of the theory itself. It is, as we have seen, a fault of the empirical world, in that it is so complex and the causal network of events so intricate and extended that the consequences of what we do cannot easily be foreseen by finite human beings, even with the best intentions and the most knowledge available at that time."⁽¹⁾

These reasons support what I said about Islam as a source of moral rules. Moral rules provided by Islam will, I believe, resolve the main difficulty which has faced Mill, and that is in case of disagreement over some rules and their exceptions, the dispute can be settled by wise and pious men but within the spirit of Islam's main sources of moral rules.

In an Islamic society a rich man cannot ask his lawyer that after his death a large sum of money must go to a bingo club or be spent on his dog. Even if he does so his money, despite what comes in the will, will be spent on charity or building hospitals and schools. This is done not only because bingo comes under a rule which prohibits it, and not because people are cruel to dogs, but because it is more useful to society to have

(1) Hospers, John: An Introduction to the Problem of Ethics, p.212.

the money spent wisely, with the best possible consequences. Of course the lawyer and the authorities in society will not have any psychological tension for neglecting the will, because they will be obeying a divine law formulated for the benefit of society as a whole.

However, utilitarianism is important in so far as it provides us with some reasons for our actions. But the concept of 'happiness' cannot be the fundamental principle of morality because utilitarians have failed to put it under an objective standard that prevents subjectivity and disintegration.

So far I have discussed some ethical theories and reached the conclusion that no ethical theory all by itself can provide us with a satisfactory basis for the justification of our moral behaviour. The reason for this is that moral philosophers have started their enquiry as far as ethics is concerned from the wrong place. The question what is the criterion of right and wrong for purposes of our conduct, in fact, arises much later. The first problem to be answered, I believe, is man's status in this universe. Islam has provided the answer as follows. Man is God's deputy or vicegerent and all the things with which he comes into contact belong to God. God has appointed him to make use of these things for his benefit and in this lies his test and trial. Then God in a second life will examine him and this examination will not be confined to any one thing but will include the entire range of man's individual and social conduct. It follows, then, that man is not the master and so his authority is bound to be limited. He is not entirely free to determine his own behaviour, the standards of right and wrong are deter-